

WAKE FOREST UNIVERSITY

THE Z. SMITH REYNOLDS LIBRARY



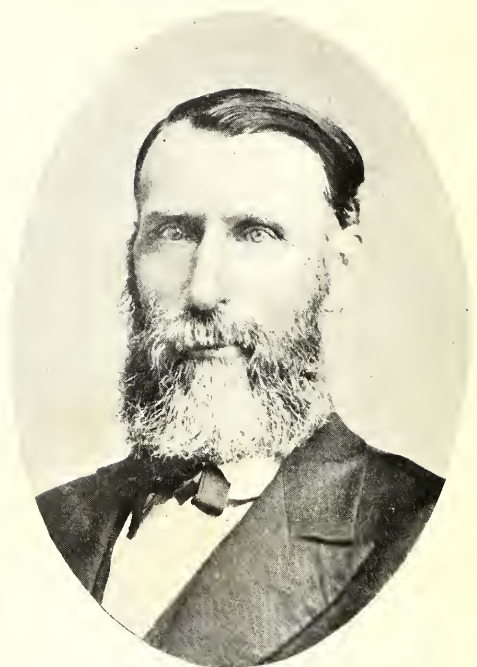
CALL NO.

[REDACTED]
[REDACTED]
[REDACTED]



Digitized by the Internet Archive
in 2013





REV. JOHN AMMONS.

OUTLINES OF HISTORY

OF

French Broad Association

AND

MARS HILL COLLEGE

From the Organization of the Association in 1807
to 1907, being a Period of 100 Years.

By JOHN AMMONS.

EDWARDS & BROUGHTON PRINTING COMPANY,
RALEIGH, N. C.

BX
6353
N6
H4

INTRODUCTORY NOTE.

The following pages is but an Epitome of the History of the French Broad Association. This is the hundredth year of its existence. The older brethren have passed away; but one or two are left that know anything of the course of events for the last fifty years; should these pass away without leaving some record many valuable facts will be lost without hope of recovery; hence I have written.

Begging pardon for the imperfection of the work, I pray that it may act as an incentive to the future historian, and be at least some help to him in compiling a more perfect history.

I commit this work to God and the Brotherhood.

THE AUTHOR.

A BRIEF HISTORY

OF THE

French Broad Association.

Western North Carolina is an elevated plateau, situated between the Blue Ridge Mountains on the east, and the Alleghany Mountains on the west. For sublimity of scenery, this region is not surpassed but by few regions in all the world; it is distinguished by the sobriquet of the Switzerland of America. Switzerland possesses the advantage of its snow-capped peaks and extended glaziers, but for variety and beauty of scenery Western North Carolina claims preeminence. This region embraces thirteen counties, lying almost altogether, west of the Blue Ridge, and having their towns located in the valleys lying between the Blue Ridge and the Alleghanies.

The average altitude is about 2,500 feet above the level of the sea; while many of the mountain peaks rise to more than 6,000 feet. The famous Mount Mitchel stands sentinel over all this region, towering to the height of 6,688 feet. This is the highest point east of the Rocky Mountains. Just where the first settlement was made is not certain, nor is it definitely known at what time; but it was not far from 1790, and must have been near where Asheville now stands, and probably on Gashes' Creek. All this western part of the State lay within the counties of Buncombe and Burke; all that portion lying west and south of Toe River belonged to Buncombe, and it was sportively called the State of Buncombe; it was somewhere in the

State of Buncombe that the first settlement was made. James Smith, who spent most of his life in the county, and who died in Asheville, was the first white child born west of the Blue Ridge.

With the first settlers came the preacher of the gospel; the pioneers in religious work were the Baptists and the Methodists—the Baptists taking the lead. Settlements were made in what is now Buncombe, Henderson, Madison, Yancey, Mitchell and Haywood counties. The first settlements were located in the valleys and on the principal water-courses, and in each of these settlements a church was soon established. It is not definitely known what church was first organized, but this belongs to Little Ivy, now in Madison County, or to French Broad, in Henderson County.

Little Ivy was organized about 1796; who was its first pastor is not known to the writer. There was William Turner, of whom the old brethren used to speak, but little is known of him or his work, only that he preached at Little Ivy. David Blackwell was, probably, the second pastor.

Prior to 1807, churches had been organized at Little Ivy, French Broad, New Found, Locust Old Fields, Cane River, and Cane Creek. These six churches were, in 1807, organized into an Association, and called French Broad, after the name of the principal river of this region.

Little Ivy, Locust Old Fields and New Found were constituent members of the Holsten Association in Tennessee, the others were dismissed from Broad River in South Carolina. The ministers which belonged to this body at its organization were Thos. Snelson, Thos. Justice, Sion Blythe, Benjamin King, Humphrey

Posey, and Stephen Morgan. None of these were men of culture, Posey being the only man among them who had obtained more than the bare elements of an English education, but they were men of brain and brawn, and what counts for more, God had put them into the ministry—they had not run before they were sent, nor had they answered before they were called—they were devoted to the work of saving souls.

These six churches were the leaven in the meal, diffusing itself through the whole mass of social order, so that wherever a settlement was established a church was planted. In a few years the number of churches was greatly increased. Among the first new churches were Bull Creek, River Hill, Flat Creek, Grassy Creek, Middle Fork, Big Ivy, Roan Mountain, Hominy, Old Salem, and Beula.

These churches were scattered over what is now Buncombe, Henderson, Madison, Transylvania, Haywood, Yancey and Mitchell counties, and embraced in their membership most of the leading citizenship of the country, or several communities in which they were situated. It will be seen, therefore, that in these early churches religion possessed a moral grandeur, such as to commend it to the hearts and consciences of the people; it meant more than professing religion and joining the church, it meant a life separate from and above the men and ways of the world. It is true these early Christians labored under the disadvantages which a want of education and general culture always impose, but they were characterized by a rugged honesty and common sense, a native simplicity that made them scorn to do a mean thing; they were truly the salt of the

earth, a light in each dark place in which these churches were located.

For want of a broader information and culture, questions of order and doctrine were often arising, which occasioned confusion and sometimes divisions. The first of these of which the writer has any information arose in River Hill church, near where the town of Marshall now stands. The grounds of contention were at first a matter of discipline, but it soon took a doctrinal turn. This resulted in a division in the church, which gave rise to the establishment of Walnut Creek church, and the old church finally fell to pieces.

This disturbance and division was created and led by Isaac Tillery, who was a preacher, and at the time of the trouble the pastor of the church. He became an Antinomian, and finally made shipwreck and went to the bad. Of the progress of the work for twenty years very little is known, as no records have been preserved, and the only facts available are matters of tradition, and much of this is not reliable. These older churches sent out colonies to form other churches, and in a few years other Associations were formed in the territory occupied by the original six. The first of these was the Tuckaseige. This Association embraced the churches in Haywood and Macon counties; since then the counties of Jackson, Swain, Graham and Cherokee have been created out of territory then lying within the limits of these counties. Locust Old Fields was embraced in this Association. The next Association to be organized was the Salem, which was formed of churches in South Buncombe, and named for one of the oldest churches, known as Old Salem. This body increased till it became very strong. During its day it

embraced in its membership James Blythe, N. P. Corn, William Mintz, J. C. Owen, Joseph Blythe, J. H. Duckworth, Thos. Stradley, W. C. Berry and N. Bowen.

James Blythe was an able minister; a little in advance of most of his brethren in point of culture. His labors were principally confined to South Buncombe, and what is now Henderson and Transylvania counties. Few men ever had greater power over men; naturally impulsive, and being filled with the Holy Spirit, he preached as with the Holy Ghost sent down from God. In doctrine and spirit he impressed himself upon his people and his age, so that he had more to do in forming the character of the people, in the sphere of his labors, than any other person. He believed that Christ gave himself a Savior for all, to be testified in due time; hence he mightily pleaded with men to be reconciled to God. Many souls were added unto the Lord through his labors. Other leading spirits in this body were Thos. Stradley and N. Bowen: Stradley was an Englishman, and belonged to the Gill School of Theology. His views and his persistent advocacy of them gave rise to controversy in this body which for a number of years operated as a disturbing element. The next Association organized was Roan Mountain; it embraced most of the churches in the county of Yancey. Since that time the county of Mitchell has been formed, and embraces most of the churches in the organization. The leading spirit in this body was Stephen Collis.

Collis was truly a man of God, he was happy in preaching the gospel of salvation, free to all; he believed in God's sovereignty, but also in man's free moral agency; that God proposed to save all men through grace, but in order to be saved men must ac-

cept the offered grace; in other words, the gospel is God's power to save every one that believes, but that man has the same power to reject that he has to believe; he therefore urged sinners everywhere to yield themselves to God, in submission to his will. No man ever impressed himself upon his people and his time more than Stephen Collis; he was a leader among men, and the people followed him gladly. Some years have passed since his departure, but to one acquainted with Elder Collis it is remarkable how the Collis spirit lives in the lives of the people whom he led to Christ; he followed Christ and the people followed him. A deeper tone of piety is to be found in the churches where Collis labored than is to be found elsewhere in all this region.

From the organization of the French Broad Association there had been more or less questioning about doctrines and discipline; all of the leading spirits were Calvinistic, but there were many minds that revolted at the sterner aspects of Calvinism. Men generally held to the idea of moral free agency, and were not able to see how it could be true that God, of His own sovereign grace, had chosen the heirs of salvation, and yet punishes unbelievers with everlasting banishment into the lake that burns with fire and brimstone, could be a merciful and gracious sovereign, seeing he had left them in their sins to perish. These questions were taken up by the preachers and became, not only the grounds of contention and strife, but, in 1827, resulted in a division and the organization of the Big Ivy Association. It was felt at the time that this division was a great calamity, and it gave rise to much bitterness and strife—the alienation of brethren, so that there was

not a community where its effects were not more or less felt. The principal question of difference was the doctrine of Election.

One party held that God, from eternity, had freely ordained whatsoever comes to pass, that Christ died for the Elect; that these would be effectually called, sanctified and saved, while the rest would be left to perish in their blindness. As, almost always, in such cases, the parties went to extremes, those who advocated the doctrine of God's absolute sovereignty were often justly chargeable with being Antinomian. This was the result of ignorance, the advocates not being able to see the logical conclusion to which their reasoning led. On the other hand, those who entertained the opposite view often found themselves floundering in the rankest Arminianism.

The discussion of these subjects cleared away the mists, and after about twenty years the differences were adjusted and the opposing bodies were again united.

The leading spirits in these disturbances were Stephen Morgan and Garret Deweese. The Deweese faction at first called themselves Free Willers; this they did because they held that the salvation of any one depended upon the self-determining power of his own will.

According to this view God, in the gift of His Son, had provided the means of salvation for all; that this salvation is freely offered to all through the gospel, and that sinners must, by the self-determining power of their own wills, uninfluenced and unaided by any other power than the gospel, choose life for themselves, and that those who do not thus choose for themselves must, as a moral sequence, perish. This was the ex-

treme view of the Arminians, and was in effect the rejection of the work of the Holy Spirit in the work of regeneration. True, they did not profess to do this, rather, they taught the necessity of regeneration by the spirit, but this was in contradiction of their theory. All the preachers belonging to this body were intensely evangelical, they went everywhere preaching the word, and success attended their efforts; churches increased in membership, new churches were planted, and the doctrines which they preached were generally held to be the doctrines of God's word. The Minutes of this body for 1831 show that it embraced seven churches; while the Minutes for 1848, the last session but one, show that it had increased to twenty-five churches. The seven churches in 1831 contained two hundred and thirty-three members, while the twenty-five churches contained seven hundred and thirty-two members.

The ministers belonging to this body, the latter date, were S.^r Byrd, J. M. Bryant, J.^r Midcalf, L. Buchannan, J. Buchannan, J. Arrowood, J. Silver, C. M. Phillips, W. C. Berry, T. J. Rollins, R. Deaver, Wm. Deweese, James Rhea, Jesse Rhea, J. Wheeler, M. Peterson, J. W. Ayer, E. Chasteen, J. Gun, L. M. Berry and Wm. Sprinkle. Berry and Sprinkle were not ordained.

It was the privilege of the writer to know most of these men. J. M. Bryant, W. C. Berry and J. M. Runnion were men of some literary attainments, while L. M. Berry was, for that day, a scholarly man, and rose to eminence and distinction in the ministry.

Most of them were noted for piety and for zeal and devotion to the Lord's work; and dying in good old age left their work to follow them for the glory of God. The Big Ivy brethren were not heterodox as

they have been represented, they were sounder than their creed, and the record shows that they were truly evangelical. They were charged with being Open-Communionists. In their vindication I refer to the Articles of Faith of this body:

1. "We believe in one only true and living God; and notwithstanding there are three that bear record in heaven—the Father, the Son, and the Holy Ghost—yet there is but one in substance, equal in power and glory, and can not be divided, either in principle or practice, and not liable to change.

2. We believe the Old and New Testaments is the word of God, and a sufficiency is therein contained for our instruction, and they are the only rule of faith and practice.

3. We believe in the doctrine of Original sin, and that all mankind, since the fall, are by nature the children of Wrath, one as much as another.

4. We believe in man's impotency, or inability to recover himself out of the fallen state he is in, therefore a Saviour is absolutely needed.

5. We believe that sinners are Justified in the sight of God only by the imputed Righteousness of Jesus Christ.

6. We believe in the Perseverance of the Saints in grace—that they are born again, or adopted into the family of Heaven—that they become equal heirs with Jesus Christ, and that He will raise them up at the last day.

7. We believe that Baptism and the Lord's Supper are gospel Ordinances and true believers the proper subjects, and we admit of no other knowingly.

8. We believe that the true mode of Baptism is to

baptize or immerse a person, by their own consent, once in water, back foremost, in the name of the Father, and of the Son, and of the Holy Ghost.

9. We believe in the resurrection of the dead and of a General Judgment, where all will be judged according to the deeds done in the body.

10. We believe the punishment of the wicked will be Everlasting and the joys of the righteous will be Eternal after death.

11. We believe washing one another's feet is a command of Christ left with His disciples, and ought to be practiced by His followers.

12. We believe that no one has a right to administer the Ordinances but such as are legally called and qualified thereunto.

13. We believe it is the duty of all church members to attend their church meetings, and it is the duty of the church to deal with them for neglecting the same.

14. We believe it is the duty of all church members to contribute to the support of the gospel and defraying all reasonable expenses of the church, never neglecting the poor, according to their several abilities.

15. We believe that any doctrine that goes to encourage or indulge people in their sins, or cause them to settle down on anything short of saving faith in Christ, for salvation, is erroneous, and all such doctrines will be rejected by us.

16. None of the above-named articles shall be so construed as to hold with Particular and Eternal Election and Reprobation, or so as to make God partial, either directly or indirectly, so as to injure any of the children of men." Minutes of 1838.

In 1849, all differences were adjusted, and this Association was merged into the French Broad.

The French Broad brethren had called themselves regular Baptists, thus insinuating that all others were irregular or schismatics.

There had been controversies in the Baptist ranks from their first planting in the State. The Kehuka Association, which was the oldest, was a Calvinistic body, but it at first had belonged to the General Baptist, who were intensely Arminian, so much so that all that was necessary to obtain membership in a church was to profess to believe the Bible to be the word of God, and abstain from open immorality. To them the new birth or regeneration was a great mystery as it was to Nicodemus. Those who protested against this state of things separated themselves from them and formed other bodies, hence they were called Separate Baptists.

These elements of controversy had gone into every community where the Baptists had gone, and so at an early day they developed in the French Broad Association. Stephen Morgan was a leader among his people; he was a man of a rugged mold, physically, intellectually and morally. Was a man of strong convictions and decisive in character—a radical rather than conservative. He embraced the Calvinistic views with all the ardor of his soul. This gave offense to those who entertained different views; and as these questions were agitated they gave rise to contentions which resulted in divisions.

Just what Morgan's views were is at this day unknown, but he held and taught the doctrine of Election, i. e., that God, from all eternity, chose some men to Eternal Life, without any regard to faith or good works; that these would be Called, Sanctified and

Saved ; that the rest were Reprobates, and were doomed to Eternal Damnation ; that the number of the saved was fixed and determined, and could neither be added to nor diminished.

These differences drove the brethren asunder, and the bitterness was such that persons living in the same community would have but little intercourse with each other.

Deweese was charged with heresy, or false doctrine ; and with the assistance of Morgan and a few others from other churches was, by a minority of his church, excluded ; but the great majority of his church stood by him and followed his lead.

To be a Freewiller was enough to make one odious, with all who followed Morgan, so that churches meeting in the same community had no fellowship with each other and but little intercourse among their members. Criminations and recriminations were the order of the day, and often became sources of scandal. On the other hand, Morgan and his followers were called Antinomians, and their doctrines were believed to be the doctrines of devils.

In the course of time these passions, in a measure, subsided, and brethren began, in a more teachable spirit, to discuss these questions of difference, and to their amazement found that they were not so far apart as they had imagined. They all alike believed in the doctrine of the Trinity. The Deweese party said in their Confession of Faith : "We believe in One Living and True God—the Father, the Son, and the Holy Ghost—yet there is but one substance, equal in power and glory." This vindicated them from the charge of Arianism. They accepted the Old and New Testa-

ments as the word of God, and the only rule of Faith and Practice. They believed in the doctrine of Original sin; that all mankind were lost by the fall; that mankind was powerless to recover itself from its lost estate; that a Saviour was absolutely necessary; that sinners are justified only by the imputed Righteousness of Christ; they also held to the doctrine of the Perseverance of Saints. Finally it dawned upon them that the chief difference between them consisted in their use and interpretation of terms.

In the Minutes for 1847 we find this query from Gabriel's Creek Church: "Inasmuch as the doctrine held by the United Baptists, which we protested against, has measurably subsided, would it be gospel order to invite those of that body which agree with us in sentiment to the Communion Table?" "Answer: We think it would."

At the session of 1847 correspondence was offered to French Broad, and Elders S. Byrd and J. M. Bryan were sent as messengers.

This correspondence was accepted by the French Broad at its session in 1848, held at Grassy Creek, in Yancey County, and Elders Robert Pattison, Wm. Keith, D. W. Murry, H. W. Gilbert, and brethren James Wilson, Thos. Runnion, J. P. Edwards, A. Jervis, and May Jervis were appointed as messengers to Big Ivy Association. The next year the union was effected, and the two associations became one under the name of French Broad.

Thus far I have treated of facts connected with the Big Ivy Association and its progress, because I had

access to the Minutes of that body; I now turn to trace the course of events in the French Broad.

During twenty years the work had greatly prospered under the guiding hands of French Broad's ministry; the churches had increased in membership, new churches had been established in other communities, and it had become a great host. The churches in Haywood had been dismissed to form the Tuckaseige Association; in 1838 the churches in South Buncombe and Henderson County had been dismissed to form Salem Association. The churches embraced in the French Broad at this date were Little Ivy, New Found, French Broad, Cane River, Cane Creek, Mud Creek, Flat Creek, Hominy, Roan Mountain, Beula, Ebenezer, Bull Creek, Grassy Creek, Big Ivy, Bethlehem, Mount Pleasant, Walnut Creek, New Bethany, Crab Creek, Mill's River, and Pine Creek, twenty churches. The churches dismissed were Cane Creek, New Bethany, Ebenezer, Crab Creek, Beula, French Broad, Mill's River, Mount Pleasant, and Mud Creek, nine churches, which left eleven in the old body, all north and west of Asheville.

The ministers belonging to the body at this time were David Blackwell, Moses Freeman, Peter Miller, Baily Bruce, Stephen Morgan, Robert Jordan, James Blythe, Wm. Rees, Jesse Ammons, Luke L. Branson, Robert Pattison, Thos. Stradley, John Cantril and Merrit Rickman, fourteen ministers and twenty churches. None of these men had more than a mere smattering of an English education, but each of them was possessed of a good share of sound common sense, and were fully consecrated to the work of preaching the gospel.

The churches belonging to the French Broad Association in 1848, the year before the Union, and probably at the time of the Union, were Little Ivy, New Found, Flat Creek, Roan Mountain, Bull Creek, Grassy Creek, Big Ivy, Bethlehem, Walnut Creek, Pine Creek, Macedonia, Tow River, Bear Creek, Big Laurel, Rock Creek, Flag Pond, Low Gap, and Lynnville, eighteen churches. The ministers were Wm. Keith, P. Miller, P. Parham, J. Parham, Stephen Morgan, Wm. Rees, L. L. Branson, Robert Pattison, H. Gilbert, M. Freeman, S. R. Miller, Thos. Wilson, Stephen Collis, Stephen Wallen, James Hooker, J. Martin, and D. W. Murray, seventeen in all; the number of preachers almost corresponding with the number of churches, but some of these brethren were about laid aside by reason of age. The progress of the work, after the consolidation, was very satisfactory; there were brethren in both bodies who had labored very hard to effect a reconciliation. Now that this was consummated it gave great impetus to the work; revivals were held in many of the churches, and they grew and prospered as never before. The preachers helped each other in these meetings; sometimes a half dozen or more preachers co-operated in these meetings; there was no rivalry, but complete harmony and co-operation, their labors were greatly blessed, the old spirit of strife was dead, and hundreds were added unto the churches: it was a beautiful illustration of "How good and pleasant it is to see brethren dwell together in unity." Where there were two churches in the same community they united and formed one church, sometimes taking the name of the Big Ivy Church, and at others that of the French Broad. Bethlehem, of French Broad, and Cane River,

of Big Ivy, united and became Cane River, while Liberty and Big Ivy became Big Ivy, thus proving that the Union was sincere and permanent.

The French Broad brethren, in their great zeal and anxiety for harmony and peace, committed a very serious blunder in agreeing to incorporate into the Constitution of the amalgamated body the following article: "This Association will discountenance and repudiate the doctrine of particular, personal, unconditional, and eternal election and reprobation." Some of the brethren were dissatisfied with this, and it was discussed from time to time, but no one had moral courage to attack it. At the Association at Flag Pond in 1881 Rev. John Ammons called the matter up, and moved to strike it out of the Constitution. After some discussion and debate over the matter it was by a very satisfactory vote expunged, and a cause of reproach removed. The Association now stands as holding to the doctrine of Modern Calvinism, or the views of Fuller, rather than Gill.

The union of the two bodies was followed by a revival of religion throughout the territory occupied by the two associations, and it was wonderful to see the brethren laboring in these meetings as sweet-spirited as if there had never existed any differences among them.

In September, 1854, a meeting was held at Little Ivy by Rev. Wm. Keith, the pastor, and a leader in the French Broad, and Rev. James Blythe, a leader in the opposing faction, that was wonderful in its results. At the close of about ten days there were sixty-five persons baptized into the fellowship of the church. From this meeting the revival spread to other churches and

communities till it became general throughout the Association, and hundreds were added unto the churches. This Association since the union has been peculiarly distinguished by the spirit of evangelism. In 1848 the Union Association had been organized, and about seven churches had been dismissed from Big Ivy to become members of this new body.

The number of churches in the consolidation was thirty-seven, with a membership of 1,592. These churches were scattered over the territory now embraced in North Buncombe, Madison, Yancey and Mitchell counties. In October, 1849, Roan Mountain, Grassy Creek, Bear Creek, Rock Creek, Tow River, Beaver Creek, Cranbury, Laurel Branch, Ramsay Town, Jack's Creek, and Crab Tree were dismissed to enter into the organization of the Roan Mountain Association. This reduced the number of churches remaining in the French Broad to twenty-six, with a membership of 1,204, and its territory very much reduced.

The Roan Mountain was quite a strong body from the beginning, embracing several churches which had been organized during the year, or had been heretofore unassociated. The number of members embraced in the organization was 666. The following named ministers, whose names appear in the Minutes of the new Association, belonged to French Broad after its amalgamation with Big Ivy, viz: S. Byrd, L. Buchannan, J. Buchannan, J. Arrowood, J. Silver, James Rhea, Jesse Rhea, J. Wheeler, Moses Peterson, J. W. Ayer, Thos. Wilson, and S. M. Collis. All of these except Thos. Wilson and S. M. Collis had belonged to the Big Ivy Association. There had been a tendency on the

part of some brethren to practice Open Communion, and some of the churches had been impregnated with this leaven. At the time of the union they opposed it, and had shown a spirit of discontent, and at the organization of the Roan Mountain Association they began to push their views to the front. At the second session of this body, says the Minutes, "The subject of Open Communion was discussed, and the following resolution was adopted, viz: Resolved, That this Association do, in the spirit of meekness, advise those churches which have been practicing Open Communion to desist from the practice, as we think it involves inconsistency to retain such church, or churches, a member, or members, who practice the same." Hist., page 2.

In 1851 we find this statement in the History of this Association:

"Resolution. Inasmuch as Ramsay Town, Jack's Creek, New Liberty, Pine Grove, and Crooked Creek churches have withdrawn from this Association, and have become a distinct body, by the name of the Tow River Freewill Christian Communion Baptists, therefore this Association withdraws from the said churches and is no more accountable for them."

This question had been an element of disturbance in the Big Ivy Association, and the body had put itself on record as sound on the question in their Confession of Faith, Art. VII: "We believe that Baptism and the Lord's Supper are gospel Ordinances, and true believers the proper subjects, and we admit of no others, knowingly."

In the Minutes for 1841 we find this: "Query from Tow River. Why do not all Christians commune to-

gether? Is there no chance by gospel order? Answer deferred to a future period."

This shows that the Association was not committed to the practice of Open Communion, and there is no evidence that it had ever been practiced—except it may have been, to a limited extent, by churches under the influence of John Wheeler and Moses Peterson. I have inserted these facts because the Free Will Baptists set up the claim that they are the same as the Big Ivy Baptists. Wheeler and Peterson were unwise leaders, and the Free Will Church, of which Wheeler was the head, was conceived in heresy and brought forth in schism and faction. It seems to have always shunned the light, and is to-day to be found in corners and dark places. There has never been a leader of superior intelligence among them; they are only distinguished by their low views of the doctrines of Sovereign Grace, their instability of Christian character, and the Christian profession, and their advocacy of Open Communion. There is not the slightest similarity between them and the Big Ivy brethren.

The first notice which we have of the missionary question we find in the Minutes of French Broad in 1848. There we have this item:

"Notice the missionary question, and finding that all the churches in our Association are not hearty in this matter, we agree to refer it until our next session, hoping our brethren may consider this matter and give liberty of conscience on either hand." Min. 1848.

Whether any notice was taken of it in 1849 I know not, not having the Minutes of that session; but it is an indisputable fact that immediately after the union that the Association began to do missionary work in

its own bounds, and very soon began to contribute to Foreign and Domestic (now Home) Missions.

An amusing incident is told of David Blackwell. In 1846, the Western Baptist Convention (auxiliary to the Baptist State Convention) was formed, and Elder James Kimsey was sent to visit the churches in the French Broad Association. He came to Bull Creek, where Blackwell was pastor. Blackwell refused to allow him to preach to his congregation. After discussing the matter at some length with his deacons and the preachers he consented to let him preach if he, Blackwell, was allowed to open the services. To this Kimsey assented. The people assembled, and Blackwell proceeded to read and sing a hymn, after which he knelt in prayer, and thus he prayed: "O Lord have mercy upon us; what shall we do! The missionaries are upon us!" It was believed then, by most of the brethren, that the missionary scheme was purely mercenary, and that the missionary was a money hunter. But these narrow views soon began to give way, and now for more than fifty years the French Broad Association has been a missionary body.

The subject of temperance, from about 1850, began to receive a due share of attention. It was about this time that Gabriel's Creek Church sent up a query to the Association which called forth this deliverance: "We advise the churches of this Association not to retain in membership persons who make, vend, or use intoxicating liquors, except for medical or mechanical purposes." This was taking high ground for that day, but the Association, at each annual meeting until now, has thrown the whole of its influence in favor of strict temperance. It was about 1850 that the Sunday school

work began to receive some attention. The first school established was at Gabriel's Creek, about 1853. This school, with slight intervals, has continued up to the present time, 1907, being over fifty years old. The Sunday school work took on no distinctive face for a number of years. It was a good place to gather the children on Sunday, where they could be kept out of mischief, and it also afforded some literary advantages, and it was no uncommon thing to see children come to the Sunday school with the Blue-back Speller, or a child's primer. But the religious idea soon got the ascendancy, and as the Sunday School Union had introduced its work most of the schools were Union schools. In these schools, by common consent, all questions of doctrinal difference among Christians were excluded. It will be seen, therefore, that everything fundamental to vital Christianity was debarred from these schools. A Sunday School Convention was organized and called the "Ivy Union Sunday School Convention," and most of the preachers in the French Broad Association became leaders in this movement. This body met annually, and the brethren, for three days, had a good time discussing questions of morals and plans of work. At each of these gatherings there was more or less preaching, but nothing to indicate whether the preacher was Methodist, Presbyterian, Episcopalian, Campbellite, or Baptist; truly it was easy sailing, except for the pains that had to be taken to avoid giving offense. This condition of things continued without a break or check till 1869. In that year Rev. John Ammons suggested a change in the work, that it be made more objective and denominational. Strange as it may appear it precipitated a fierce controversy which continued for sev-

eral years. Ammons stood almost alone in advocacy of denominational schools, and his fiercest opposers were found among the preachers. Only two or three of the preachers stood with him and had the courage to face the storm and advocate what they believed to be right and according to truth. L. L. Branson was outspoken; J. W. Hooker was with Ammons in his convictions, but took no active part in the discussions; W. T. Bradley was then young in the ministry and for some time took no part in the controversy, but soon lined up on the side of his own church. Among the older preachers there were none found to stand for their own church and its doctrines in this conflict save L. L. Branson, H. W. Gilbert, and Jesse Whitt.

The conflict was carried on quite fiercely, especially by Ammons' opponents, and at the session of the Association held at Little Ivy Church in 1871 there was a combined effort made to crush Ammons. No fiercer contest ever transpired in the Association than this. Every minister, save two, were against Ammons, and all this before he had had a word; it was a carefully prepared battle, and can probably be partly accounted for from the fact that he had dealt very severely with the advocates of Union Sunday schools. But he faced the ordeal like one conscious that he was in the right, and when the Association came to vote on the question which gave rise to the debate he won the day by a decided majority. The sturdy old-fashioned Baptists set their veto on those who would lead them, and thus rebuked them for their want of denominational firmness. From this time the Sunday school work became more Baptist. The immediate occasion of this controversy was that Rev. D. B. Nelson, a Baptist minister, was

laboring in Western N. C. under the appointment of the American Sunday School Union. He was an able minister, and regarded as a leader in the denomination. He looked at it, no doubt, from a business standpoint; his living was from the sale of his books, and the number of schools he organized and visited, most of the schools were in Baptist churches, should these withdraw their patronage it would seriously interfere with his business. He, therefore, set himself with might and main to oppose and defeat the movement.

He and Ammons had a sharp newspaper discussion over the matter, and most people said that Nelson was only second best in the war of words; joined with him was Rev. N. Bowen, a man of considerable ability and broad culture. Both of these brethren threw the whole weight of their influence against the movement, with the advantage of having a newspaper at their command, for Bowen was then publishing a paper at Hendersonville, N. C. Neither of these brethren were members of French Broad Association. Nelson visited the Association and encouraged the opposition, but it only made the victory more complete, for the effect of the controversy was felt more or less throughout Western N. C., and greatly helped in lining our people up in support of a Sunday school work that had a meaning.

The controversy was in some sense to be deplored, because it operated as a bar to hearty co-operation between those who differed on this question; yet when the question was settled those who had differed came out of the smoke of battle friends, and worked together as if they had always agreed; and the ultimate result was one of great good to the cause of truth and right-

eousness. It had caused our people to study the Sunday school problem, and led them to see that Sunday school work was but a department of church work, and that there is the same argument for Union Churches that there is for Union Sunday Schools.

In the year 1855, the New Found Association was organized at Flat Creek in Buncombe County. The following churches were dismissed from French Broad to enter into this new organization, viz: Flat Creek, Turkey Creek, New Found, Bethel, in Buncombe County, and Bear Creek, Spring Creek, and Little Mountain, in Madison County.

The territory of the Association then embraced that part of Madison County northeast of the French Broad River, a portion of Yancey County, with two or three churches in Tennessee. What its numerical strength was is not known to the writer, having no Minutes of that time.

From the union of the French Broad and Big Ivy Associations there had been continual growth and increase till the beginning of the war in 1861. Churches had been organized at Upper Laurel, East Fork, Mar's Hill, and Ivy Gap, and the old churches had increased in membership and efficiency. The session for 1861 was held with the church at Cane River; it was a time of intense excitement; the war feeling was running very high; the people were divided in sentiment; most of the brethren favored secession, and were supporters of the war, but some very good brethren entertained adverse sentiments, and were opposed to the war; this gave rise to much bitterness of feeling and evil surmisings. Rev. H. W. Gilbert was a Union man, and to those of the adverse sentiments he was a dangerous

and suspicious character. Wm. Ray, Berry Duyck and Baylus Gardner entered into an agreement to make Rev. Gilbert pray for Jeff Davis and the Confederacy, or ride him on a rail.

Prayer-meeting was appointed for Sunday morning, and the aforementioned gentlemen waited on Rev. John Ammons to tell him of their plans and give him directions for conducting the prayer-meeting; while they would be on hand to note events and act accordingly. But Ammons was not the man to be either led or intimidated. He told them that he thought that he understood his own business, and needed no special directions from them. The Sunday morning prayer-meeting was conducted by Ammons, and managed in such a way as to save the old brother from insult and injury. Saving this incident the session was harmonious and pleasant. During the war and for some years after the work was retarded and languished, and little more was done than to maintain the organization intact. True, immediately after the war there were revivals in most of the churches, and a large increase in membership, but the country was in ruin, property destroyed, fields laid waste, and church-houses dilapidated, so that it required some years to regain, in a temporal view, what had been lost.

The work of missions received some attention; Sunday schools were maintained in most of the churches; education and temperance were promoted and fostered. After the money crisis of 1872-3 there came a time of material prosperity before unknown; farming was stimulated and improved, and every line of industry gave ample return for the labor and capital invested, and wealth increased with a bound.

The churches partook of the spirit of enterprise and progress and materially advanced along all lines ; better houses of worship were erected, contributions for missions and other benevolent purposes raised in many churches, and as a rule the churches began to pay their pastors more, and which now they began to call salary, for prior to 1850 such thing as salary for a Baptist pastor was unknown.

It was by a slow process that the Baptists of French Broad came to recognize the obligation to give their pastors a decent support ; and even at this time there are many that seem never to have discovered this duty. Tell them that the Holy Ghost has said, "They that preach the gospel shall live of the gospel ;" and they were ready with an interpretation, to set aside its force, "God will take care of His servants," as if they expected Him to feed the preacher as He fed the tribes on the Exodus, or Elijah by the brook Cherith. But such is unsanctified human nature. No doubt it arises more from covetousness and meanness of spirit than from ignorance of duty.

During the last twenty-five years the brotherhood has been taking a lively interest in education, and at this time it is a rare thing to find in Baptist families children ten years of age that can not read, and there is a growing tendency to demand a larger share of culture in the ministry.

The demand has not been for men of the schools—college men—as for men of reading ; men who have been called of God, and then under a sense of their obligation to make the most and the best of themselves, have, it may be, under adverse conditions, developed into men of wonderful power. The attitude in which

the churches stand to an educated ministry is not one of opposition to schools and colleges, these they esteem as necessary and proper in their place; but many wise and cautious brethren think there is danger ahead; they think they see a tendency to substitute culture for a Divine call, rather making the ministry a profession, and not a Divine calling. These Baptists believe that God can take a man from the plow, from the workshop, from the anvil, from the counting-room, and accomplish His purpose with him, and that the Spirit's presence is of more importance than human learning. The schools have no authority than that accorded to them by common consent; the dictum of one school is denied by another, but the voice of the Spirit is always the same, and His authority is supreme: education is a good thing, but grace is of infinitely greater worth. The Association is now confined to that portion of Madison County east of the French Broad River, with one church in Buncombe County. It now contains 2,788 members.

While it has been doing something for the support of missions, it was comparatively little, but at the last session, 1906, it was resolved to try to raise enough to support a missionary on the field (foreign), and a large portion was secured by pledges.

A number of Woman's Missionary societies have also been formed and have been doing good work, and the indications are that the body is becoming thoroughly imbued with the spirit of missions. Little Ivy is the oldest church in the body, if not the oldest in the West, and many of its members, laymen, are worthy of special mention. In its earlier days it contained E. Ammons, John Ammons, May Holcombe, Jabez Jervis,

and these were followed by John George, Robert Ponder, Absalom Hooker, Abner, May, and Rezi Jarvis, and John Ramsay. These men were noted in their day, men of whom it might be justly said, "They were epistles of Christ, read and known of all men." They carried their religion into every-day life, and wielded a wholesome influence in every sphere in which they moved. Absalom Hooker was a wonderful man; plain, common sense, candid, matter-of-fact; piety was with him no ostentation, it was a benediction to a home to have him visit it; he was not a man of learning, yet he was learned in the Scriptures, to him the Scriptures was the only rule of Faith and Practice. It is not to be wondered at that in these older churches, with such men at the helm, that the strictest discipline was maintained. Everybody in those days drank intoxicating liquors, but woe to the Baptist that drank to intoxication; he was always excluded for the second offense.

These men believed that the church ought to be pure, and that it was their business to keep it pure; they had an exalted idea of what it was to be a Christian and a member of the church.

They maintained that none could come into the church but through the new birth and baptism, hence they insisted on and demanded an intelligent profession of faith, which consisted in a verbal statement before the church of the way by which they had been led to cease from sin and to embrace Christ, that is, believe on Him.

Sometimes these experiences partook of the ludicrous, but this could be accounted for partly from superstition, every little incident being magnified and held to be a divine manifestation, and partly from the

ignorance of the times. Few persons could read the Scriptures, and even those who could read knew little of the meaning of words, or the interpretation of language; but out of all this confusion of ideas and unavoidable ignorance they managed to get the mind of the Spirit, and were genuine, spiritual-minded Christians. There is quite a contrast between churches of that time and those of the present day.

John Ramsay was another noted character in his day; he was a man of rugged build, both physically and mentally, and his religious life partook of the same rugged character. With him to be a Christian meant separation from the world, a living in the world and yet living above it; he carried his matter-of-fact religion into every-day life and his power for good was felt and known in every circle in which he moved. He was one of the most devoted and successful workers in revival meetings the writer ever knew. Bull Creek Church was one of the oldest, and in its membership were found Levi Baily, David Edwards, John Allen, Lewis Bryan and David Peek. From these sprang a numerous progeny, noted for their staid religious lives. The Peeks and Bryans were noted for their steadfast religious faith and godly lives; such men are an honor to any country and any time. It is a sad reflection that the children of these godly men and women have not maintained the honor of their families unstained; some of their offspring have shown themselves to be degenerate plants of a strange vine: and yet these old churches are, many of them, made up of the descendants of these noble men of God.

Wm. Peek, son of David, entered the ministry, but his career was cut short by disease. After a painful

and lingering attack of rheumatism he passed away in midlife, and left a noble record behind him. Flat Creek Church was one of the first organized after the Association was established. Stephen Morgan was in the organization and was its pastor till he became too feeble to preach; his pastorate here continued over forty years. In the membership of this church was found Thos. Gentry, Noah Morgan, Stephen Morgan, Jun, Rezin Davis, Jesse Gentry, and John Bell; these men were devoted Christians, and did much to shape the course of events in the church and in their community. Noah Morgan was far in advance of his day in aiding and promoting every enterprise for the upbuilding of the church or community; no man was ever more beloved by those who knew him. Big Ivy was made up of Big Ivy, of French Broad, and Liberty, of Big Ivy Association; it contained John Greenwood, Thos. Dillingham, Solomon Carter, J. A. Buckner, Pleas. Hurst, John Hurst, Joseph McKinney, and Henson Carson. Solomon Carter was a prince among men, in a long life he seldom missed his church meeting, and was absent from the communion service but once in forty years. Middle Fork was one of the churches that followed the lead of Deweese; the most distinguished of its members was Daniel Carter. The division had been to him a source of much unhappiness, and for twenty years he had labored to bring peace to troubled Zion, and had told his brethren that he was praying the Lord to let him live to see the breaches all healed.

The union between the two bodies was effected at Flat Creek on Saturday, September, 1849. Bro. Carter was present as a representative of Big Ivy, and

gave his vote and influence in favor of the union. He returned to his home that night happy in the realization of his ardent prayers, and during the night he joined the Association above. He was found next morning in his bed dead. Without a groan and without a struggle he had passed to rest.

Gabriel's Creek Church was established by the De-weese faction, as it did not exist at the time of the division; it has always been distinguished for the purity of its membership. Among the first members were John Fox, Daniel Buckner, Matthew Lewis and Geo. and William S. Sprinkle; some years after Lewis Palmer came from Ivy to this church. Palmer was a great and good man, modest and unpretentious; his power for good was felt in every circle in which he moved. He was an advocate for what made for righteousness, but he hated shams and frauds and sin with perfect hatred.

Palmer had a high Christian ideal; with him to be a Christian was to be a new man; the time past, to him, was enough to have wrought the will of the Gentiles, to have lived in lust, revelry, drunkenness and abominable idolatries, the law of life and freedom from sin, through Christ Jesus, was the rule of Christian life. He was a leader in the temperance reform, and the first step in the temperance movement in the French Broad Association was occasioned by a query from Gabriel's Creek Church to the session of 1851, asking what course should be pursued by the church with members who manufactured, sold or used ardent spirits, except for medical or mechanical purposes. The Association advised that they be expelled. This high

ground and honorable position taken by the Association was due to the masterful influence of Palmer.

Palmer was better posted in matters of history and questions of doctrine than any other man in the Association, and his advice was widely sought on all questions of difference among brethren. He was a great student of human nature, and took great delight in reading men; he was no cline, searching for faults, but rather that he might find some praiseworthy trait; he loved truth and simple honesty, and was always pleased when he discovered something in one worthy to be commended. He loved the brethren, loved the people, and took delight in making others happy; he saw in the gospel the only panacea for sin and human ills, and his chief happiness he found in efforts to extend its conquests and triumphs. His memory and noble life occupies the place of honor in the affections of those who knew him—and he was widely known. Oh how we miss him.

During the decade from 1850 to 1860 churches were organized at Upper Laurel, East Fork of Bull Creek, and Mars Hill.

East Fork was organized in the midst of a ledge of overshadowing mountains, with a membership, few in numbers but strong in character. Among them was John Ramsey and wife, Roxy, John Smith and wife, Elizabeth, Absalom Hocker and wife, Mary, Anna Flock, John Ammons and wife, Sallie, and Isabel P. Buckner, who was soon added by baptism. No church ever started with better prospects, so far as the character of its members is concerned; they were bold soldiers of the cross, ready for every good word and work.

The church at Mars Hill was weak in numbers,

composed of the leading families in the community, it started on its career with favorable prospects. Numbered among its members were F. Carter and wife, J. W. Anderson and wife, John Radford and wife, and Eliza Ray; T. W. Ray was added afterwards by baptism. The growth of the church was slow, and during the war of 1861-5 it was almost annihilated.

Just after the war a meeting was held by Rev. Jacob Wild and Rev. Levi Deweese, with good results; quite a number were converted and added to the church, and Deweese was called to the care of the church. Deweese was a man strong in character and devotion, but weak in point of ability as a preacher; he was rather an exhorter, but the people were easily suited; they were hungry for the gospel, and Deweese did, for two years, a good work, and the church was much strengthened. After him was Rev. J. W. Anderson, for some years, then came Rev. L. W. Sams, who continued with the church till about 1889; he was succeeded by Rev. T. M. Honeycutt.

During the pastorate of L. W. Sams he engaged Rev. John Ammons to aid him in a meeting, and a brother Taylor, from Kentucky, came in with them. It was a wonderful meeting, resulting in about forty additions to the church. Pastor Sams said to the writer several years after, "The meeting which you and Bro. Taylor held was the best meeting Mars Hill ever had, it was the beginning of Mars Hill's upbuilding." Honeycutt's pastorate was for a time very successful, but at last began to drag and he resigned. He was succeeded by Rev. S. W. Hall for one year; the church made no progress under his administration. Rev. W. E. Wilkins followed him, but after a few months re-

tired, and was succeeded by Rev. W. H. Woodall. Woodall was a scholarly man, a learned theologian and a good preacher, but under his administration the church fell to pieces and made no progress. He resigned, and John Ammons, one of the native preachers, was invited to hold a meeting of days. The meeting developed into a wonderful revival in which the church was brought together; the old brethren and sisters from the country flocked to the meeting and remained day and night for a week; the result was forty-nine professions of conversion, twenty-nine additions by baptism, twenty or more by letter, and the complete unifying of the church. Ammons was called to the pastorate by, as he was told, the unanimous vote of the church, but he afterwards learned that Prof. Moore was opposed to his call. At the end of six months, the time for which the first call had been made, he was unanimously called for a year. During the first year of Ammons' pastorate the church did better work than it had done for a number of years, and many said it was the best year in its history, and yet the habit of doing nothing had been cultivated till it was hard to break it off and fall into line of active work. In the spring of 1905 another revival meeting was held in which there were twenty-six additions by baptism, and the church at the time appeared to be much revived; but immediately after the meeting the attendance on the stated services began to fall off, and during the summer most of the church members were in the old ruts.

There was a weekly prayer-meeting, but no one attended but the pastor, two or three sisters and the students in the school; the brethren in town seldom at-

tended, and Deacon Moore, though living in one hundred yards of the church, was not present more than three times during the summer. In some lines of work the church had made improvement, the contributions along all lines had increased, but it was quite a difficult thing to get up the meager salary promised to the pastor. The church had promised him one hundred and fifty dollars for half of his time. The pastoral year ended with the August meeting just before the Association. Prof. Moore, a deacon of the church, stated that the church was in arrears with the pastor, hence in no condition to elect a pastor, and moved to refer it to some future time. Next day, Sunday, Deacon J. R. Sams moved that the pastor continue with the church, and work with it, and act as pastor as he had done, and the motion being put was carried unanimously.

Time passed till four months had gone, the salary had not been paid, but had increased from forty to ninety-five dollars, and no effort apparently had been made to raise it. The pastor's hands were tied, he could not plan any work for the future; any plans he might lay to-day could be blighted to-morrow; he felt embarrassed and handicapped; the church was taking no steps to call a pastor. He notified the church that he was tired of this state of things, and told the deacons to confer about the matter and let him know what they wanted and what they proposed to do. In the meantime the church had re-elected Ammons for six months. After some delay the deacons held a meeting and reported to the pastor that in their consultation they had agreed that as he, the pastor, was getting old, and the burdens of church work were increasing, that

the church needed a more active man, after the six months for which he had been called had expired. The pastor said, in conferring with them, that he felt that his pastorate had not been a complete failure; that the church had increased its contributions on all lines; that it had maintained a wholesome discipline; that an average spiritual condition had been maintained, and that there had been an addition to the membership by baptism of eighty-eight, and more than fifty by letter—for there had just closed a third revival in which there had been thirty-one additions by baptism. Deacon Moore replied, "The church has made progress, it is in better condition now than at any time since I have been here, and I have been here nine years." The opposition to the pastor was not that he had been neglectful of his duties, nor that he was unacceptable to the people, for he had drawn the people to him as much as any pastor which the church had ever had, but the deacons said he was "getting old," which was not true, for he was already old, was old when he was called to be the pastor; but, notwithstanding his age, one of the deacons, after a struggle over the matter in prayer, had discovered that he, the pastor, was the only one that could unite the church and restore the waste places. The question of the pastor's age was only a subterfuge.

He told the brethren that he did not propose to be either an excuse nor an apology for a pastor—he handed in his resignation.

When he took the church it was comparatively a dead church; under his administration it had been revived and brought into harmony; there had been continual improvement along many lines; the church was at peace; the pastor had labored hard to bring it up

and a good preacher ; with the hearty co-operation of his people he will make a good pastor ; but if left alone to carry the burden on his own hands he can expect nothing but failure. Mars Hill ought to be a strong church, and if anyone can develop its strength it is Clark, if he can only infuse his active spirit into his people. He is a devoted Christian, he loves the church, loves church work ; he stood closer to pastor Ammons than any other member of the church, and Ammons will always hold him in grateful remembrance.

The history of the ministry of the French Broad Association would be the history of the Association. Would that I had the material to enable me to do full justice to these noble men of God. Of the earlier ministry but bare mention can be made.

There was a brother Turner, probably the first pastor of Little Ivy, but of whose life and work nothing definite is known.

David Blackwell came up with the country and the people. He was a man of little or no culture, but of good common sense and unblemished character ; he was pastor for some time at Little Ivy and Bull Creek. He was a quaint character, and some amusing anecdotes are told of him.

Jesse Ammons was ordained by Little Ivy Church, and for a number of years was esteemed the leading and ablest minister in the body. But, alas, he fell into sin, was excluded from the church, and for a number of years lived a rather reckless life. In 1856, after a terrible struggle, he claimed to have the joys of salvation restored ; he returned to the church, was reinstated in membership, and soon to the ministry, in which he was diligent to the end of his life. He was an able

man and a man of broader culture than most of his brethren, and his last days were full of labor, and were abundantly fruitful. His death was felt to be a great calamity.

William Reese was ordained by Bull Creek Church, and was soon called to be its pastor, which position he held to the end of life. Reese was of humble, but of respectful origin, being the son of a poor farmer.

He embraced religion when a young man, joined the church, and very soon began to preach. He had but little education, but he was a man of fine common sense; he loved God and humanity, and devoted his life with all that that meant to preaching to lost men the gospel of salvation from sin. He was a man of one book—the Bible. God's word was the armory whence he drew his weapons, and his sermons were made up of scripture quotations so nicely dove-tailed together that to the listener he seemed a very evangel, delivering a message from the spirit world. The writer heard him when a small boy, and to his latest acquaintance with him his words made his heart to burn. All who knew him loved him, and yet he lived and died in poverty, his only reward being the consciousness of having done his duty. He died about 1863, and sleeps in an unmarked grave.

Luke L. Branson was cotemporary with Reese, and was ordained by the same church—Bull Creek. Branson was never popular as a preacher, but esteemed as a good man and a wise counsellor. He was the first in the French Broad to preach in a conversational tone; this in part accounts for his want of popularity, for it was generally held that the man called of God to preach the gospel must come with the gospel tone, which was

a sort of solemn, sing-song tone and ending in a prolonged a-h, a-h. Branson was the most cultured man in the Association in his day; a man of strong convictions, and always had the courage of his convictions. He was Calvinistic in doctrine, and rather inclined to hy-per Calvinism; but with all his might he preached that men should repent, that Christ Jesus is the way of life, and that sinners must enter this way freely, and by loving consent; that life is offered to sinners as sinners, in the gospel, and if we reject it, which we have power to do, we shall perish world without end. His worth was never known till after his death.

H. W. Gilbert came on the stage about 1845. He, like most of the preachers of his time, had only a limited knowledge of letters, but he was full of zeal for the cause of truth, and full of love for souls. His labors were principally confined to the French Broad Association; he labored much in revival meetings, and left many seals to his ministry. He was of a lovely spirit and won the affections of the people. William Sprinkle was from one of the oldest and best families in Western N. C. He was converted and united with the church at Gabriel's Creek about 1840. He was about twenty years of age. Soon, under pressure of his feelings, he began to labor in public, especially in the prayer-meetings. He was a man of ordinary mental capacity, but with a great soul; and he through life maintained a character above reproach. He labored but little in the pastorate, serving only two churches, West Fork (now Grapevine), and Foster's Creek, both of which were built up under his labors. He died at a ripe age, mourned by a large circle of brethren and friends.

Levi Deweese was the son of Garret Deweese, the

leader in the Big Ivy Association. He entered the ministry about 1860, in mature manhood, and for a number of years was assiduous in labors.

At the close of the Civil War, in connection with Rev. Jacob Wild, he was instrumental in resuscitating Marshall and Mars Hill churches, which had almost fallen to pieces during these troublous times. Deweese was a very impulsive man, and it was his great earnestness that gave him power with the people. He was a great Sunday school man, and did good work in this department of Christian work. He served Mars Hill, Bear Creek and Gabriel's Creek churches for a number of years as pastor. He died about 1900.

William Keith was converted after he had passed the meridian of life: he then lived in Washington County, Tenn. He soon united with the Indian Creek (now Irwin) Baptist church, and immediately commenced preaching. Keith was a born leader among men. In sport, in fun and frolic, in revelry and amusement, in brawls, quarrels and fisticuff battles he always went in the lead, and now that he was converted he showed the same ardor of soul in fighting against sin. He threw himself, soul, mind and strength into whatever he did. He was ordained by Rev. Reese Baylus, a noted preacher of his day, assisted by other brethren, of whom Robert Pattison was one.

Keith commenced preaching at Flag Pond, on the head of Indian Creek, near the N. C. line, and soon gathered a membership sufficient to organize a church, becoming its first pastor, and remained such till his death. As pastor he had charge of Flag Pond, Little Ivy and Gabriel's Creek. His ministry was brief, but

full of work and good fruits; his life of devotion. He left a legacy to those who shall come after.

Robert Pattison was of humble origin, and he grew up to manhood in the grossest ignorance. When about twenty years of age he married into one of the leading families of the country. He did not know a letter in the book, but his wife had a limited knowledge of letters. He soon professed religion and joined the church at Flat Creek, and was baptized by Stephen Morgan. Being impressed with the duty of preaching the gospel he made it known to the church, and was licensed "to preach the gospel wherever God in His Providence should cast his lot." It was a poor beginning, his stammering and haggling, his uncouth language made his hearers to blush and covered his friends with shame. His wife undertook to teach him to read, and he proved an apt student. Now he became a student of the Scriptures, and withal his tongue seemed to have been loosed. From a knowledge of the person of Christ as the Saviour of those who believe, he arose in the knowledge of the word, to the knowledge of God, of Christ, and of the Holy Ghost; one God, sovereign in nature and grace, God over all, blessed forever more. He had come to know the truth, and was made free in the largest sense. He was called to the care of Big Ivy Church, where he was ordained, and he remained with this church till his death, about the space of forty years.

Pattison was a man of affairs, business tact, and energy. Though penniless himself, his wife had a little property, and by dint of application, force of will, and frugal management they acquired a competency. Working by day and reading by a pine knot light by night he

increased his fortune, both materially and mentally; he grew in grace and the knowledge of the truth till he became a giant among men. His labors were more widespread than any of his cotemporaries; he labored much in revival meetings, which were usually conducted by the pastor, assisted by some of his brother pastors. These meetings were generally of great spiritual power, in which the conversions were so marked as to leave little room to doubt their genuineness. Modern flaming evangelists were unknown in those days; all God's ministers were evangelists, whose hearts were aflame with love to God and souls for whom Christ died. They labored, not to count a long list of names that might redound to their glory through fulsome articles in the public prints, but to lead the people to trust in the Lord Jesus that they might be saved. They gloried in the cross of Christ, by whom they were crucified unto the world, and the world unto them. In his day Pattison was a leading spirit in the churches and among his brethren; being a man of peace, he sought to promote harmony in the churches and among the brethren. For years he mourned over the division in the denomination, and did all that he could to heal the breach, and none rejoiced more when peace was restored than he, and it was largely through his labors and influence that this was accomplished. Pattison was not a theologian, but he was deeply read in the Scriptures, and accepting them as a revelation from God, his aim and purpose was to fix the truth of Scripture in the minds and hearts of the people, as a nail fastened in a sure place, believing that the entrance of God's word gives light; and this he did with great power.

Dr. Wingate, president of Wake Forest College, said of him: "He is the grandest man I ever saw; he is just sublime, his eloquence is perfectly grand and overpowering."

As pastor he served Big Ivy, Flat Creek, Little Ivy, Cane River, and for brief spaces, many other churches.

He was a member of Vance Lodge of F. A. M., at Morgan Hill, N. C. By order of the lodge the following notice of his death was read in open lodge and ordered to be spread upon its Minutes:

"Precious in the sight of the Lord is the death of his saints."

"Departed this life on the 19th day of October, in the 68th year of his age, Elder Robert Patterson, of Buncombe County, N. C. Bro. Patterson was born and grew up to manhood in Buncombe; here he professed religion and joined Flat Creek Baptist Church, then under pastoral care of Elder S. Morgan. While a member of this church, and in obedience to the dictates of the Holy Spirit, and under the conviction of duty, he entered upon the work of the ministry; and the sequel shows that he was not mistaken. About 1840 he removed his membership to Big Ivy church, and remained identified with this church till his death. During thirty-six years he was pastor of this church either alone or associated with some one of his brethren in the ministry. Many are the seals to his ministry, in almost every county in Western N. C. and portions of East Tennessee. He was eminently a man of God. Cold and heat, and moist and dry, were alike to him; he traveled extensively and labored assiduously for the

glory of the Master and for souls for whom Jesus died. Often have I known him to labor night and day in revival meetings, when others would have been in bed. When Bro. Patterson entered the ministry he could with difficulty read a hymn, and it was more difficult still to read the Scriptures; but by diligence and perseverance he became learned in the Scriptures. It may be truly said of him that he was a student all his life. Elder Patterson was not what is called an "able preacher," but he was a good preacher—never aiming at self-aggrandizement—but striving to glorify God in bringing souls to Christ. His earnestness and native eloquence was perfectly entrancing at times; and to many it was a matter of astonishment that one unlearned could so master thought and language. Often have I seen whole congregations melted to tears under his fervent appeals.

No man was sounder in the Faith than Bro. Patterson, and for the Faith he contended for more than forty years. Bro. Patterson was a man of peace. Nothing so grieved him as divisions and dissensions among brethren; and through all this country his counsels have had much to do in allaying strife and healing divisions—the reward of the peace-maker is his. Lovely in his nature he was beloved by his brethren, and many were the sad hearts when the news of his death was borne on the wings of the wind. Few of us knew how much we loved him till he was taken from us. O how the memory of his gentleness comes back to us like the early dew upon the herbs.

"We shall meet but we shall miss him."

His seat will be vacant here; but with Abraham and Isaac and Jacob he is gone to sit down in the kingdom

of God. Let his brethren that mourn his absence imitate his virtues and follow him as he followed Christ. His last illness was short, but very painful. Calmly now he sleeps in Jesus, whose servant he was:

“Asleep in Jesus, blessed sleep,
From which none ever wakes to weep,
A calm and undisturbed repose
Unbroken by the last of foes.”

“Servant of God, rest from thy loved employ;
Released from pain and toil—dwell now in perfect joy.”

“May God deal very tenderly with the weeping widow and the bereaved children, and may his mantle fall upon one who will never let dust accumulate upon it.

“JOHN AMMONS,
For the Lodge.”

Stephen Morgan was one of the oldest ministers, and was identified with the Association from its organization. He was a man of strong character, and indomitable will; rugged in nature, he was inclined to be rugged in his ways, and he made himself to be feared as well as to be loved. He preached the gospel for more than fifty years, and died in a ripe old age without a spot upon his character. He was pastor at Flat Creek for more than forty years, and was nominally the pastor till his death, although for several years he had been laid aside by reason of infirmity. His were days of self-denial, of sacrifice, of toil, of suffering, for Christ's sake. For forty years, through heat and cold, through wet and dry, he rode monthly on horseback to Grassy Creek to minister to the little flock at that place, and during all this time he never missed an appointment. Morgan's lot was a hard one, and he was peculiarly fitted to fill it; his was pioneer work, and well and truly

he did it. He not only had to master the difficulties which were unavoidable in dealing with an uneducated and crude people, whose moral standard was not very high, but he had to face difficulties arising from another source. The Methodists had entered the country with its first settlers, and were much more numerous than the Baptists, and to add to the seriousness of the problem, most of the intelligence and culture was with the Methodists, and their ministers were better educated. Morgan was the man for the hour and the occasion. Bold by nature, and being well grounded in Scripture doctrines, he met his opponents with the Sword of the Spirit, and never did his colors trail in the dust. The Methodists never liked him, yet they believed him to be a Christian, honest in his convictions and upright in his motives, yet they feared him and never dared to meet him in open combat. His progress was slow, but he builded better than he knew, and the efforts of his opponents reflected on their own heads. The Baptists increased and the Methodists decreased, and ground that was wholly occupied by Methodists is now Baptist ground.

It was the custom for Methodist preachers to stigmatize the Baptists as mean-spirited, uncharitable and ignorant; this because they rejected infant baptism; and would recognize no act for baptism but immersion, and practiced Close Communion. The notorious W. G. Brownlow spent one year on the Buncombe Circuit, and he speaks of Morgan as "an old man preaching in the wilderness of Judea, and saying repent, for the Kingdom of Heaven is at hand: he was clothed in a rough garment, with a leather girdle about his loins, and his meat was locusts and wild honey."

This same Methodist preacher said of the Baptists: "By day and by night their cry was water, water, water, as if heaven were an island, situated somewhere in the British Sea, and we all had to swim to get there." *Nar. of Life*, p. 257.

All Methodist preachers were not alike; Brownlow was an exception; but these are specimens of the gibes and sneers that were thrown at the Baptists. Brownlow's thrust was intended as a burlesque, but it was an encomium. Morgan did go about preaching in the wilderness, he did preach Repentance toward God and Faith in the Lord Jesus as the only way of escape for sinners, and for this he deserves praise.

His labors were spread over a wide field, and were abundantly blessed; he had much to do in building up the older churches in the French Broad Association. He was recognized as a wise counsellor and a safe leader, and his assistance was much sought when difficulties arose in the churches. Many amusing anecdotes are told which illustrate his wit. Riding along the road one day he met a woman who came up smiling and extending her hand said, "How-da-do, Bro. Morgan." He took the proffered hand, and looked at her with inquiring gaze. "Don't you know me," she inquired. "No," he replied. She then told him her name, upon which he said, in his peculiar style, "O, yes, I know you, and never knew any good of you, either; gooey-bye."

It shows the style of the man; he hated shams and frauds, and always took pleasure in uncovering, exposing and rebuking them. He loved to preach and to hear preaching, but could not stand botch work in the pulpit, and he was often known to pull the coat-

tail of his brother if he did not please him, or rather, if he thought he was making a failure. It is hard to imagine what our present condition would be had we had no Morgan to lay the foundation and blaze the way. He was a great and good man, and we who knew him best miss him most. The Morgan spirit hovers over this Association till this day. Long may his memory live.

Rev. L. W. Sams was originally of Washington County, Tenn., and of a good family. He entered the ministry in mature manhood; but, like most of the brethren, his education was limited, but by diligent application he secured an extensive knowledge of the Scriptures and was an active minister for more than forty years.

Sams was a man of an ardent temperament, what he did he did with his might. He loved to preach because he believed it was God's appointed means of saving the lost. Preaching with him was not a profession but a Divine calling, and he felt that "woe is me if I preach not the gospel." His earnestness carried great weight and made him a winner of souls; he was a successful revivalist. He was pastor at Little Ivy, Big Ivy, Flat Creek, Gabriel's Creek, Forks of Ivy, Marshall, Cane River, Morgan Hill and Mars Hill; his most important work was done at Mars Hill.

For many years he gave little attention to the Sunday school work; but in his later years he became enthusiastic in the work and told his brethren that the mistake of his life was that he did not enter it sooner. Sams was a man of a progressive spirit, he was ready for every good word and work; he was not what is called a doctrinal preacher, his strength consisted more

in the power to enforce the truth than to interpret it—he was a strong man in his day.

J. W. Hooker was the son of Absalom Hooker, one of the most devoted men I ever knew. Hooker was a poor man, and with the poor facilities for learning he could not educate his boy. Jim, as he was called, grew up to manhood an awkward, gawky boy; he embraced religion when he was about twenty years old, and united with the church at Big Ivy.

He soon expressed a desire to preach, and though none were impressed that there was much in him, yet the church licensed him. For some time there was not much development in him, and his failures were the subject of remark and sometimes jests by the light-minded, but he soon began to improve, and it was discovered that he had both brains and common sense. He was the first native preacher to preach in a conversational tone, and this operated as a bar to his popularity, for it was generally held that to preach one must have a holy tone (whatever that might be), and Hooker had it not.

Some of the more discerning brethren thought they saw something in him to encourage hope, and they began to speak words of encouragement to him, and this had a good effect; Hooker began to grow. He was ordained and soon called to the care of churches.

About 1850 he was called, in connection with H. W. Gilbert, to the care of Flag Pond Church, which he served for several years. He was then called to Cane River, where he served till the Civil War with great satisfaction to the people and with a large measure of success. In 1859-60 he was a student at Mars Hill under Prof. J. B. Marsh. He was a good student, but

took special delight in the study of mental science and logic. He was rather dull in mathematics, but made good progress in English Grammar and English literature. He did not own many books, but he made good use of those he had, and he was especially deeply read in the Scriptures.

As a preacher, in the truest sense he, probably, had no equal in Western N. C. His power of unfolding truth was wonderful, and the people delighted to sit under his ministry and receive instruction from his lips. As a pastor he was a success wherever he labored; but he loved to labor in revivals and had wonderful success in the work. The last few years of his life he spent in the New Found Association.

W. K. Briggs was one of three triplets, sons of Thos. Briggs, of Ivy, Madison County. He was converted when a young man, joined the church at Little Ivy, and was baptized by Elder Wm. Keith.

Under stress of feeling he began to talk in the social and prayer-meetings; no one had thought of his ever making a preacher till he was actually preaching—it was a new departure. He was licensed to preach, but it was some years before he was ordained; he felt that he was called to exhort, rather than to preach, and this he did with more power than any other person that I ever knew. His life was rich in spiritual fruitage, a great portion of it being devoted to pastoral work, but during the last few years of his life he retired from the ministry, saying that he felt that his mind, like his body, was failing, and he feared that he might say something that was wrong. He died about 81 years of age, mourned by a large circle of loving friends and a bereaved family.

Brother Briggs served as pastor Little Ivy, Middle Fork, Forks of Ivy, and Bethel, and was much beloved by his people. His funeral was conducted by John Ammons, with whom he had been happily associated for fifty years.

John Ammons was the son of Stephen Ammons, and grandson of Ephraim Ammons, one of the first settlers of the country. The only schools of his childhood were what was called Old Field Schools; to these he was sent a few months each year from his ninth year up to nineteen. His only text-books were the Blue-back Speller and Fowler's Arithmetic. He soon mastered the Blue-back and Fowler to the Rule of Three; this was thought to be a wonderful accomplishment for one of his age. The boy delighted in reading, but his home afforded nothing but the Bible and a song book; these he read with avidity, especially the Bible; this he read from Genesis to Revelation over and over again, till he could almost repeat it from memory. He grew up to manhood with no other literary advantages save a few books that an old Baptist preacher loaned him; these were good books and he derived much profit and a great deal of pleasure from reading them. He was not a mean boy, his father having taken special pains to instruct him in the things that were right and to warn him against the wrong, but he was a boy, after all, and delighted in fun and frolic, and was always leader in every game of mischief. He professed religion in his twentieth year and united with the church at Gabriel's Creek, and was baptized by Rev. Robert Pattison. Soon thereafter he married Miss Sallie E. Jervis, daughter of E. Jervis, of Madison County; his wife, like himself, was poor and uneducated. This was

October, 1850. Soon after marriage he was impressed with the duty of preaching, but the very thought frightened him; to be a preacher would be the highest honor to which one could attain, but he, an ignorant boy, what could he do? He could never preach. It troubled him, and he tried to put the thought out of mind, but it would not down. He kept his impressions to himself, not even telling his wife, hoping that the impressions might leave him; it was a terrible struggle. For four years he prayed and groaned and agonized, but it was to be excused, he wanted to have his own will and way, not God's will, and yet he prayed, "Thy will be done;" but it was in the spirit of rebellion.

In the intensity of his sufferings he unbosomed himself to Deacon John Ramsay, in whom he had the utmost confidence; his purpose was to seek advice, and he plead with Ramsay to keep his secret, but Ramsay told the pastor, and after a consultation among the brethren they said he ought to preach, and in the autumn of 1854, at the call of the church, he entered the ministry.

In October, 1856, he was ordained by East Fork Church, of which he was a member, and entered at once on the active work of the ministry, and in which he has continued without a break till the present time, 1907, covering a period of fifty-three years.

His first work after ordination was in a revival at Bull Creek Church, and the first person he baptized was a negro, whom he baptized into the fellowship of this church. Immediately after this he was called to aid pastor Reese in a meeting at Sugar Camp Branch, in which meeting there were more than thirty professions of religion, and more than twenty added to the

church; this was his first experience in conducting revival meetings. In 1857 he was engaged in mission work in the Union Association in Buncombe and Henderson counties. He held meetings with North Swannanoa, Bethel and Concord churches; Bethel was situated where the town of Brevard now stands, and finally became Brevard Baptist Church. He was very successful in all these meetings, there being quite a number of conversions at each of these meetings, and the churches were much strengthened; he was called to the care of these churches, and this was the beginning of his pastoral work. It was under his influence that Marshall Baptist Church was organized, but under the pastoral care of Rev. Stephen Wallen. Ammons secured an appropriation from the Domestic Mission Board at Marion, Ala., of seventy-five dollars for the support of the work at Marshall, this support was given for 1858-59-60; Ammons being the pastor for 1859-60.

Ammons was very early sensibly impressed with his need of better educational preparation for the work of the ministry, and finally, at every risk, he entered Mars Hill College as a student.

He was then twenty-seven years of age, with a wife and three children to support. He had accumulated a little property, but in thirteen months in school this was all consumed and a debt created amounting to one hundred and twenty-five dollars.

In the meantime he had, under appointment of the Western Baptist Convention, spent the year from September, 1858, to September, 1859, in mission work in Yancey County; it was a splendid year's work. There were more than one hundred conversions in connection

with his work, and he baptized seventy-five persons during the year.

His progress in study was very rapid, accomplishing more, his teacher said, than any other two of his pupils. He had never studied English Grammar a day till he entered Mars Hill College, but at the close of thirteen months, the time which he attended school, he came out an accredited grammarian; this was in February, 1861.

In February, 1861, he took charge of Burnsville Academy, with encouraging prospects, but the Civil War opening up in April blighted all his hopes; and after a five months' term he returned to Mars Hill. During the first two years of the war he spent most of his time as missionary to the North Carolina troops in the Western Army. He marched with them on their marches, slept in their tents, and preached to them in their camps; but his health failing he resigned, and was called to the care of the Waynesville Baptist Church; here, till the close of the war in 1865, he conducted a school for young ladies and children, and ministered to the church as its pastor.

In February, 1866, he returned to Mars Hill, and in April following he was elected President of Mars Hill College, to succeed Prof. Pinkney Rollins, resigned. Here he remained till February, 1868. The school under his management was a complete success; at the same time he was pastor of Hominy Baptist Church in Buncombe County.

In 1867, he purchased a small farm at Morgan Hill in Buncombe County, to which he removed in 1868. This year he taught at Hominy in Buncombe, the best paying school he ever taught; the five months paying

five hundred dollars. Closing the school at Hominy he decided to quit teaching, but the people at Morgan Hill would not let him rest. Yielding to their solicitations he taught at that place for one year; at the same time he was pastor at Locust Old Fields, and Bethel in Haywood County, and at Morgan Hill in Buncombe. The three churches paid him one hundred and eighty-five dollars.

In the fall of 1869 he was appointed Sunday School Missionary by the North Carolina Sunday School Association, a society organized at Raleigh for the promotion of Baptist Sunday school work in the State. It was at this time that the controversy, which has heretofore been alluded to, over the sub-Sunday school work arose. Ammons, among the preachers, stood almost alone in advocacy of distinctive Baptist schools, but he won the fight in the end, and the nature and character of the Sunday school work in Western North Carolina is due more to him than to any other person, for his labors extended over the State, from Raleigh to the Tennessee line.

The time which he devoted to this work in North Carolina was two years; one year of this time he was under commission of the Sunday School Board of the Southern Baptist Convention, then located at Memphis, Tenn. While engaged in this work he received a salary of seven hundred and fifty dollars per annum. The year 1872 he spent as Superintendent of Sunday School Work in East Tennessee, under appointment of the Baptist General Association of East Tennessee.

The year 1872 was a time of great political excitement and trouble. After the close of the war an or-

ganization known as "The Union League" had been introduced into the country. All who had been Union men during the war became members of this organization; but unfortunately all who had been bushwhackers and plunderers from both sides rushed into the organization and stirred up all the strife and confusion of which they were capable. The negroes also took, as they thought, refuge in it. These things gave rise to grave suspicions and solicitude in the public mind.

As a safeguard against what it was supposed might arise out of this state of things the "Ku Klux Klan" was organized. Against this organization the government adopted severe repressive measures, and the country was filled with Deputy United States Marshals.

Every one who did not fraternize with the Union League was called a "Ku Klux." Quiet good citizens were arrested in the middle of the night and hauled before a United States Commissioner to be tried for, he knew not what. It was a time of great distress; the government had instituted a system of spying upon its citizens, and they were at the tender mercies of the worst men in the country.

Ammons had been known as a Rebel, and he had refused to join the Union League, although solicited to do so. He was marked at once as a Ku Klux, and every effort made to criminate him. All he could do was to bear it, and this he did with a fortitude that was wonderful. The burden was heavy, but the consciousness of innocence supported him. At one time he was almost ready to despond, feeling that the devil was about to triumph over him, but he committed his cause to God and went on with his work. In the end

he came out unscathed, without the smell of fire on his garments.

After closing out his work as Sunday School Missionary he again took up the work of the pastorate. His first work was at Little Ivy, on the very ground where the principal efforts had been made to destroy him. This call was peculiarly gratifying to him, because it proved to him that the brethren had lost nothing of their confidence in him. Here he labored three years, and they were years of rich reward; the church was in a low state when he took charge, and in the three years the church had become strong, its membership having been increased by more than eighty by baptism. He was also called to Bull Creek, which he served for three years. This pastorate, like Little Ivy, was exceedingly prosperous; the church was built up in numbers and built a new house of worship during the time. About this time he was called to Marshall, which he served several years.

About 1881 he was invited by the citizens of Burnsville to preach, statedly in the village. He accepted the invitation, and in thirteen months had succeeded in gathering a membership of sixteen, and had built a church house at a cost of fourteen hundred dollars; had organized a church and had paid every dollar for the church building. He was pastor of this church for six years, in which time it had increased to twenty-seven members. During two years of this time he was pastor at Cane River.

In 1886 he was called to the care of Good Hope Church in Cock County, Tenn. He served this church for three years, during which time he was called to take charge of French Broad Church in Jefferson County, Tenn., and also to Big Creek in Cock County.

At this time, 1888-91, he had charge of French Broad, Good Hope, Big Creek, and Marshall in N. C., the work was prosperous in all these churches. The church at French Broad was wealthy and cultured, and the mistake of his life was that he did not settle permanently with them; no more tender relations ever existed between pastor and people than existed between these churches and the pastor; it was a great grief to part from them. In 1801 he resigned all his churches to take charge and oversight of the mission work of the Western Baptist Convention, as Corresponding Secretary of the Mission Board.

This work he carried to such a degree of success as to astonish the most sanguine; the history of the work will show that he possessed extraordinary executive ability. In the two years of his administration more was accomplished than in any eight years of its prior existence. At the Convention at Asheville in 1889 the Board reported received and disbursed for Conventional Missions one thousand and twenty-five dollars, and six hundred of this amount had been received from the Home Mission Board at Atlanta. At the Convention at Bryson City in 1890 the Board reported as raised and expended in the Convention's mission work two thousand, six hundred and seventy-eight dollars, six hundred of this sum was from the Atlanta Board. We have the contrast of two thousand and seventy-eight dollars against four hundred and twenty-five the preceding year.

Minutes of 1891, at the Convention at Waynesville the Treasurer's report showed that two thousand, four hundred and twenty-one dollars and fifty-two cents for Conventional Missions had passed through his hands;

this was in 1891. The work of Foreign Missions, Home Missions and Orphanage had made similar advances. (See Minutes of 1890-1.)

The Convention met at Hendersonville in 1892, and the Treasurer's report shows that for all purposes there had been collected during the year two thousand, nine hundred and seventy dollars and seventy-eight cents; everybody can draw their own inferences. (See Minutes for 1892.) After he retired from this work he preached for Flat Creek Church for one year. In 1894 he was prevailed upon to become a candidate for the State Senate for the 33d Senatorial District. He was elected over his opponent by a respectable majority, and spent the winter of 1895 in Raleigh, and made for himself a good reputation as a faithful public servant.

In 1897 he was called to Morgan Hill Church, which he served for five years. This pastorate was a wonderful success, and the church grew and prospered; sixty-seven members were added by baptism and quite a number by letter. It's true the devil made some inroads, but was foiled in his purpose, viz, the destruction of the church.

He then served Grapevine Church for one year, and Oak Grove in Buncombe, for two years. In March, 1904, he was called to Mars Hill, which he served for two years. His work had been a success everywhere, as a teacher, as a missionary, as a Sunday school worker and as a pastor; everywhere the work had prospered under his hands, and his work had been more widespread than any of his cotemporaries. When he entered the ministry the Methodists were numerous, and had in a large measure the command of the situation, and it was a common practice with Methodist

ministers to castigate the Baptists and tantalize them for their narrowness and ignorance. Ammons took up the defense of the cause and the result was a number of fierce contests over the questions of the mode of baptism and infant baptism. These controversies had the effect to strengthen the Baptist position and the Methodists came to treat the Baptists with more consideration. The Campbellites made inroads into the country, and introduced confusion and divisions in some of the churches. Ammons incurred their displeasure by reason of some remarks which he made about them, and they challenged him for a discussion. After considerable correspondence the terms were arranged and the debate came off at Flat Creek Baptist Church, and continued for four days, six hours a day. The Campbellites brought forward a strong man, a good debater, and rallied all their people in Western North Carolina to give him their moral support. There were four propositions:

1. "The New Testament teaches that Baptism is for the Actual Remission of Sins." Berry affirms, Ammons denies.

2. "The New Testament Teaches that it is the Duty of Sinners to Pray for the Remission of Sins, Separate from and Apart from Baptism." Ammons affirms and Berry denies.

3. "The Christian (called Campbellite) church is the Church of Christ." Berry affirms and Ammons denies.

4. "The Missionary Baptist Church is the Church of Christ." Ammons affirms and Berry denies.

Ammons made the best preparation that was possible with the means at his command, and at the close of the debate it was conceded by all who were present

that he had won a complete victory. Campbellism had failed of its purpose, and a quietus was given to the questions which had been injected into the public mind and had operated as disturbing factors. Campbellism has made no show in this country since.

About the year 1881 there came into the country a Mr. J. N. Fairchild, claiming to be a Baptist preacher, He was a very pretentious fellow and knew how to blow his own horn, he soon created a following and got the care of several churches; but it was soon noised abroad that he was immoral, a gambler, a drunkard, a lecherous pest. Ammons took the matter in hand and traced the fellow from May's Lick, Kentucky, through Eastern Kentucky, through East Tennessee, into Western N. C., and showed him to be a vile imposter; drove him out of the church and delivered the churches and the country from a great curse, but not till he had done an amount of mischief.

No man in his day was more devoted to his work than Ammons, and he was a leader in every good work; he was sound to the core and a successful revivalist; hundreds were converted under his ministry, and he has baptized about two thousand persons.

He was several years President of the Western Baptist Convention, and at various times Moderator of the French Broad Association, which position he holds now, and has for the last four years.

He has also been a Trustee of Mars Hill College from its incorporation, with the exception of a few years, up till now; in fact, he has been actively associated with the brethren in every worthy enterprise, and now, at the age of seventy-seven, though feeble, he is still in the work.

Stephen Wallen is the son of Thos. Wallen, of Big Laurel, Madison County, N. C. He began to preach about 1847; his labors have been principally in French Broad Association, and mostly in his own community. He is a man of excellent character, and did a good work among his own people; those who knew him best loved him most. He is still living, having been in the ministry for about sixty years, but during the last ten years he has been laid aside by reason of infirmity.

Ransom Pinner came into French Broad from Tennessee. Pinner, during his active manhood, was a good preacher, but he lacked push; he was never, as a preacher, what he might have been had he had more self-assertion. He did good work as a pastor. He is still living, but doing no preaching.

For a number of years he was in the pastoral work in Yancey County, and gave good satisfaction to his charges.

W. T. Bradley was, for some years, a minister in the French Broad Association, having been ordained by one of its churches. Bradley is one of the ablest preachers of his generation, and is a good pastor; he has served many churches and has succeeded well in his work; he has labored much in revival work, and has had good success; many have been added to the churches as the fruit of his ministry. He is now a member of the Buncombe County Association.

S. J. Morgan was ordained by Morgan Hill Church while it was a member of French Broad. He is a grandson of Stephen Morgan, Sr., and largely partakes of the nature of his grandfather. For a number of years he labored as pastor and as an evangelist, and wherever he went he won golden opinions for himself.

He succeeded well in the pastoral work, serving Little Ivy, Bull Creek, Forks of Ivy, North Fork of Ivy, Morgan Hill, and perhaps some others; but that for which he seemed best suited was revival work, in this he was eminently successful, and his labors were much in demand. Morgan is a strong preacher and sound to the core; he now belongs to the Buncombe County Association.

Alfred Bradley, a brother of W. T. Bradley, entered the ministry in his mature manhood about the year 1880. He was full of enthusiasm, and soon developed into a strong preacher; he has been very successful in revival work, and is a good pastor, more a builder than an organizer, yet his churches have generally been in line in every department of work. He is still in the work and is pastor of three or four churches.

J. W. Anderson entered the ministry when about forty years of age. He had been a man of business push, and at the beginning of the Civil War had a good fortune in his hands, but as a great portion of his property consisted in slaves the close of the war left him broken; he accepted the changed conditions in the spirit of meekness, and soon began to preach. He was better equipped for the work than most men of his day, having a very fair English education.

Anderson became a strong preacher, and for a number of years did good work as a pastor; he was ordained by Mars Hill Church, and for a number of years was its pastor. He was pastor at Bakersville in Mitchell County, at Burnsville in Yancey County, being called to succeed Ammons, who had built up the church. He was also pastor at Morgan Hill and Gash's Creek in Buncombe County. He died at Ashe-

ville June 2d, being nearly ninety years old. For the last ten years he has been too feeble to do any work. He is much esteemed for his work's sake.

T. M. Honeycutt entered the ministry about 1875. He was the son of Sampson Honeycutt, an old-time Baptist preacher, a good man and a devoted Christian. Young Honeycutt had but little education, but he was full of the spirit of work, and he soon became an able and successful preacher. After serving for some years as pastor he was sent by the Mission Board of the Western Baptist Convention as missionary to Ashe and Alleghany counties. This was a hard field, being occupied by the Anti-Mission Baptists, and a faction calling themselves "Union Baptists;" these last were missionary in principle, but they mixed up their politics and religion, so as to hold every one who had been a Rebel or affiliated with rebels as transgressors, and they would have no fellowship with them. In two or three years he had succeeded in organizing several churches, and had encouraged and strengthened the few feeble ones which he had found on the field till he was able to organize an Association—the Ashe and Alleghany—with some seven churches and a membership of several hundred.

The Association chose to go into the State Convention, and Honeycutt was retained as missionary for two or more years.

This mission was a complete triumph of truth and labor; opposition was overcome, the people were attracted to the truth as proclaimed by the faithful missionary, souls were saved, God was glorified, so that the truth began to have free course; it was foundation work.

Having resigned that work he came to Mars Hill, and was soon called to the care of Mars Hill Church. He took great interest in the school, and cast the whole weight of his influence in its support; it was largely through his labors that the school was lifted up to its present level. The church under his administration did good work, and the only thing which he lacked to make his pastorate a success was the hearty co-operation of the brotherhood; a Mars Hill pastorate has always been a trying field. Becoming discouraged he resigned from Mars Hill Church, and turned to another field of labor; one that would more readily respond to his efforts, a field of larger promise; but about this time his health began to fail, and after two or three years of wasting sickness and fearful suffering he departed to be with Christ, which was far better.

Honeycutt was a great man because he was a good man, and his memory lives in the hearts of all who knew him.

Honeycutt was not a brilliant man, but he was a solid man: he had opinions and was free to express them; frank, open, sincere, he was ready for every good word and work. It will be hard to find the man to fill his place.

A. J. Sprinkle was an orphan boy, and grew up to manhood without any advantages for an education or social culture. Jack, as he was known, was a rattling fellow, he loved mischief and reveled in rowdying; he was what the boys called a hale, good fellow.

He learned to play the fiddle, and took pleasure in playing for the old-time country dance. In some way he became convicted for sin, and it was then that he began to realize what a dreadful thing sin was. After

a bitter struggle he came out of the darkness into the light, he cast off the works of darkness and put on the armor of light. Jack was converted; he joined the church and started out on the new and higher life, a life of faith, of consecration and sacrifice. Many said it would not last, but it did last, and strengthen and deepen, and soon he began to pray in the prayer-meetings and to exhort the ungodly to repentance. Bad Jack, as he was called, soon became a flaming evangelist, and for a number of years has been one of our most devoted and successful preachers. He is a man of decision of character, he has opinions and is free to express them; he is a successful revivalist and a good pastor. He is now in the vigor of manhood, and promises to live long to feed the lambs and the sheep.

L. J. Baily came to the French Broad from East Tennessee Association; he is an earnest consecrated man of God. He has served a number of churches as pastor with great success; while he is not regarded as an organizer yet he succeeds in keeping his people in line of work and is much beloved by his people. There is no more devoted preacher in the Association than Baily, and few have exceeded him in usefulness.

There are a number of young preachers in the body that have not had time to show what is in them. It is to be hoped that they will prove to be equal to the demand of the time.

The ministry of the Association is rather weak at this time, and especially deficient in numbers. The churches will never reach that state of efficiency after which each ought to aspire till each can have its own stated pastor and maintain a weekly preaching service.

T. C. King came into the French Broad Association

from Yancey, and has been with us about two years. He is pastor at Laurel Branch, Madison Seminary, and Gabriel's Creek churches; he is a man of considerable culture, and is a good preacher; the work in his churches is in a prosperous condition; he is well suited to the pastoral work.

The Baptist cause in this country is cotemporaneous with the first settlements, and every step of the country's progress is marked with Baptist simplicity and distinguished by Baptist principles. One hundred years has wrought a wonderful change; the six churches entering into the organization contained all the Baptists in a region embracing twelve thousand square miles, i. e., all of Western North Carolina west of the Blue Ridge and south of Tow River. This whole region was one vast forest, broken by just a few settlements, and in nearly all of them was established a Baptist church; it was the home of the wild deer, the bear, the prowling wolf and the hunting-ground of the Indian. But all of this is changed now, the forest has been cleared away and given place to beautiful farms, comfortable homes have been built, towns have been planted, the valleys have become dotted with beautiful church houses and school houses, the population has increased from a few hundred to thousands of busy, happy people. Religiously the change is not so perceptible, except in facilities and material development. The faith of the fathers characterized the children; Christ was Lord of the conscience, the King in Zion; allegiance is due to none else. The religion of these French Broad Baptists is simple New Testament religion, needing no adornment but the adornment of a godly life. The Association has grown, less in area

but large in membership; the territory which it occupied originally embraced about twelve thousand square miles, now it embraces about eight hundred; then it embraced about two hundred members, now it embraces twenty-seven churches, with a membership of twenty-nine hundred; then there was a church for every two thousand square miles, now there is one for every thirty square miles. The face of society has changed as the face of the country has changed, and yet the general character of the people is the same. The country was settled by a staid population of Scotch, English, Irish and Dutch, with the Anglo-Saxon prevailing, and there has come little change in the ethnological conditions. The population is of the same plain, matter-of-fact common sense people as of yore, and to this may be attributed the fact that religion among its people is of the same simple, matter-of-fact character. The Baptists of this country have been in the forefront in every forward, upward movement, or rather the country is what the Baptists have made it. For more than fifty years the Baptists of the French Broad Association have, in their annual meetings, been discussing and keeping before the minds of the people those great questions which underlie every step of moral and religious progress—temperance, education, Sunday schools, missions, Home and Foreign, church building—these are the questions which have engaged the attention and called forth the energies of these Baptists.

Mars Hill College was built and fostered by the French Broad Baptists, and from very small beginnings it has arisen as a Baptist institution of learning to the second place in the State. Every inch of the Association's territory, except the town of Marshall, is pro-

hibition ground, and whiskey goes out of Marshall in 1908.

Our fathers worshipped in small log houses, or under the shade of the trees, now most of our churches have well-equipped houses of worship, aggregating in value twenty thousand dollars.

Marshall had a hard struggle for existence for nearly fifty years, but under the leadership of Rev. M. A. Wood it succeeded in building a beautiful house worth forty-five hundred dollars, and has a membership of one hundred and fifty-one. Rev. J. W. Suttle, an able young preacher, is now pastor, and it has weekly services, the only one in the Association that has.

The country is indebted to the churches for every excellence which it possesses, but the churches are what the preachers made them. These old men of God who, most of them, lie sleeping in its hills, made the country what it is to-day, and yet they did it at their own expense, for they were poorly paid, if paid at all. They laid their lives on the altar, a sacrifice to God for the people. We shall not soon see their like again. Morgan and Deweese, and Patterson, and Blackwell, and Reese, and Branson, and Sams, and Hooker, and Ammons, and Keith, and Gilbert, these are names that can not die. Great, not like Cæsar, stained with blood," but great for the good that they have done and the sacrifices which they have made.

The ministry of the French Broad is at this time comparatively weak, especially in numbers. J. W. Suttle, at Marshall, is a man of fine culture and an able preacher; he has been identified with us but a short time. F. A. Clark, a professor at Mars Hill, is a scholarly man, he is pastor at Mars Hill, but being

burdened with his work in the school-room, he can not give to pastoral work the time which its interest demands. Clark is an able preacher.

T. C. King is pastor of several country churches, preaching to each once a month; he is an able and successful preacher and is much beloved by his people. These are the only preachers in the body of more than ordinary culture, and they can not be regarded as permanently fixed and identified with us. What we need is a ministry, not only sound in the faith (which may be affirmed of our present ministry), but sufficiently cultured to be able to lead and elevate their people in the world of thought; and this is the more important at this time because of the strong tendency to cut loose from ancient moorings, and to launch out into new and unexplored fields of thought and teaching. True, there has not been much unsettling of the faith, but the waves of infidelity and error are coming this way, and may at any time, like a great tidal wave, inundate the whole country.

We want men, not simply educated and cultured, but Christian men, trained and prepared to meet the enemy on his own ground and drive him from his fortifications by force of truth.

Mysticism, Spiritualism, Christian Science, the Holiness movement, the Higher Criticism, the tendency to Materialism, the lofty demands of Science, the tendency to substitute Education for Conversion or Regeneration, these are the issues of the day, and we need men to meet them, a consecrated, educated ministry, and this in part we lack.

But we need not be discouraged, God hath never left Himself without a witness. He can bring light out of

darkness and make our strength perfect in weakness. In times of Israel's calamity He raised up a Barak, a Sampson, a Gideon, an Elijah to lead His people to triumph over their foes. The history of the last two thousand years is an illustration of this great truth.

In the course of human events there comes times of depression and discouragement, but as in the beginning the light sprang out of darkness, so shall it be always, because "Greater is He that is in you than he that is in the world;" the truth shall triumph, righteousness shall spring out of the ground, and the whole world shall be filled with the knowledge of God as the waters cover the sea.

The Sunday school work in the Association has been pretty well organized since 1870, but for the last twenty years there has been a Sunday School Convention holding annual sessions and doing a great amount of work which would not have been thought of without it.

It is in the Sunday school, and in these Sunday school meetings that the capacity and worth of our lay brethren are brought out and utilized; little would have been known of the capacity and worth of such brethren as J. C. Sams, W. P. Jervis, J. F. Tilson, Josiah Sams, L. J. Ammons and other brethren too numerous to mention, but for the advantages and opportunities afforded by the Sunday school work.

J. C. Sams, W. P. Jervis, J. F. Tilson, S. O. Deaver, Robert Wild and Sister Mary G. Hudgins are worthy of special mention; they were leaders in the work and were especially devoted to it. The world to come only can unfold the amount of good which they have done.

In the Sunday School Convention the discussions took a wider range than the Sunday school work, but

the questions of temperance, mission and general benevolence received a due share of attention.

In the session of 1906 there were fifteen schools represented, with an enrollment of 1,044 and an average attendance of 782; these schools had paid for expenses \$232, and for support of orphan work \$63. These schools report Bible reading, fifty-three thousand, one hundred and two chapters, and other religious matter, twelve thousand, four hundred and eighty-four pages.

The Minutes of the Convention are combined and published with the Minutes of the Association.

The next session of the Association, which will be its Centennial, will be with Mars Hill Church, commencing on Wednesday, after the fourth Sunday in August, 1907; and the first day, Wednesday, will be devoted to Centennial exercises in which ex-Senator Judge Jeter C. Pritchard is expected to preside.

MARS HILL COLLEGE.

Mars Hill College had its conception in the mind of Edward Carter, of Madison County, N. C., about the year 1853.

Burnsville Academy had been built as a town school, but in putting the school into operation the Methodists managed to get control of it and established a Methodist school.

Mr. Carter and T. W. Ray, who had married Carter's sister, sent their children to this school; Ray a son and daughter, and Carter his oldest son, Melvin.

During this term a revival meeting was held in connection with the school, and the Ray and Carter children professed religion. Mr. Ray's children joined the church, notwithstanding the family was Baptist. This aroused Carter to thoughtfulness upon the subject, and he soon reached the conclusion that if we allow other denominations to educate our children that by a natural and moral sequence they will fall away to those who train them, and that their educational training will be at the expense of what we hold and believe to be vital New Testament Christianity. He decided, therefore, that we ought to educate our own children under the influence of our own religious convictions and beliefs; and to do this we must build schools. He unbosomed himself to Rev. Wm. Keith, who entered heartily into his views, and at his suggestion Mars Hill was located where it now stands. A subscription was circulated and soon contained the names which follow, each of whom agreed to pay one

hundred dollars, viz: Edward Carter, Rev. Wm. Keith, J. W. Anderson, T. W. Ray, T. S. Deaver, John Radford, Stephen Ammons, Rev. Jesse Ammons, Edward Carter, of Ivy, G. D. Ray, Berry Duyck, Henry Edwards and Henry Ray, of Yancey County, N. C. Smaller sums were secured till the pledges amounted to about three thousand dollars.

The building was let to contract, and was finished in the spring of 1856.

When settlement was made with the builders there was found to be a debt of eleven hundred dollars, and not a cent in the treasury. The debt was soon turned into a judgment against the President and Secretary of the Board of Trustees, T. W. Ray and J. W. Anderson, and the Sheriff of Buncombe County came and levied on a fine young negro named Joe, and carried him to Asheville jail for safe-keeping till the day of sale; it was then that eleven of these faithful men put their heads together to meet the crisis. The writer well remembers how these men sat together in the east room of the college, with their faces in their hands, conferring together, and agreed to share the burden among them. E. Carter, T. W. Ray, J. W. Anderson, J. C. Sams, G. D. Ray, Berry Duyck, Stephen Ammons, Rev. Jesse Ammons, T. S. Deaver, E. Carter, of Ivy, and John Radford, though each of them had paid one hundred dollars, assumed the responsibility and paid the debt out of their own pockets; a noble example of sacrifice for the public good. Too much credit can not be given those noble men, they builded better than they knew.

In September, 1856, the school was opened under the control of Prof. W. A. G. Brown, as President, as-

sisted by Prof. P. W. Anderson, both graduates of Mossy Creek Baptist College, in East Tennessee.

The local patronage was very liberal, and there were quite a number of students from abroad. Among them was a young Mr. Gains from Greenville District, S. C., who was preparing for the ministry; he was a noble young man, and all who knew him loved him, but his apparently brilliant career was cut short by death. Another was a young Mr. Hooper, from Jackson Co., N. C., he studied medicine and became an eminent physician; he is now in Newport, Tenn., the leading physician in the place. President Brown remained till the winter of 1857-8, and was succeeded by Rev. John B. Marsh, of Binghamton, N. Y. President Marsh was not a graduate, but he was a fine scholar, and by nature an educator; no hotch-potch work was done in his class-room, no student was permitted to pass a day without being put to the test; students did not attend his school and pass whole days, much less weeks, without being questioned about their studies. Prof. Marsh was the best governor who ever had control of Mars Hill. President Marsh had charge of the school for two years, and left in February, 1861.

The school, under his management, was a complete success; the patronage increased and the influence of the school was greatly widened. There were pupils from Tennessee, Georgia and North Carolina.

The Misses Porter, Matilda, and Harriet, of Buncombe County, the Misses Sallie Champion, Rachel Beam, Clara Green, Nora Stroud, of Cleveland Co., and Kate Freeman, of Henderson County, are worthy of special mention. Of the young men I note Robert Freeman, Rev. T. J. Martin, who was from Georgia, Rev. Jer. Clark, Rev. Geo. Wilson.

John Ammons was a student of Prof. Marsh, being Marsh's senior both in years and in the ministry, but he sat at Mr. Marsh's feet and received from him all the literary training he ever had, and this after he was twenty-seven years old and had a wife and three children to care for and support. The oldest scholar in this school was Rev. J. W. Hooker, being about forty years of age. Hooker was a good student and took great delight in mental philosophy and logic.

During Prof. Marsh's incumbency the Trustees had constructed a very neat teacher's house of four rooms capacity, and had under course of construction a boarding house of sixteen rooms capacity, but these were all destroyed during the war, and the college building was much damaged, the windows being broken out, the seats burned, and the walls so injured that they looked like falling down under their own weight. The school had been suspended during the war, and at its close everything was in ruin. No effort was made to put the school in operation till the beginning of 1866, when Rev. Pinkney Rollins took charge. Rollins was a Union man, though he had kept his views concealed during the war, but now that the fighting was over he boldly proclaimed his views and preferences. The Rebels said he was a traitor, a wolf in sheep's clothing, and most of them refused to patronize him; his school was a small affair. In April of this year President Rollins resigned, and Rev. John Ammons was elected President of the school. Ammons was not a scholar, according to the schools, but he was a man of solid learning, which he had gathered by his own efforts, without a teacher, necessity being his teacher. He was

a fine grammarian, the result of research and the reading of good authors; he was also a good mathematician. Adding to this his tact for teaching and his love for the work he made a splendid success. He was a good judge of human nature, and made it his study; no one perhaps better understood how to adapt his methods to the capacity of his pupils than he; the result was a complete triumph.

The school was largely made up of young men that had passed through the war, some of them Rebels, others Federals; and in a few cases bitterness had been engendered by reason of personal encounters, but he took a firm grasp on the situation and for two years managed and controlled the school without any trouble. No two years of Mars Hill has borne better fruit than 1866 and 1867.

The young men attending the school ranged in age from sixteen to twenty-seven, and many of them had been soldiers in the war. I note L. W. Peek, Geo. Peek, Sam. Peek, L. C. Huff, John Pickens, John Jervis, Straleigh Ball, John Anderson, J. M. Ammons, J. G. Ammons, David Jackson, Alexander Lawson, Adolphus Deaver, E. W. Ray, W. C. Ray, Arsemas Carter, Bascom Carter, Lafayette Clark, Lafayette Penland, Thos. Luther, Lafayette Luther, J. H. Sams, J. R. Sams, J. F. Sams and Pinkney King. These men are most of them living and are among the most stable citizens and business men in the communities in which they live.

J. G. Ammons, of Macon County, entered the ministry and became a man of note and great usefulness. J. M. Ammons and J. F. Sams both entered the ministry and made for themselves a good reputation. Thos.

Luther went to California, where he accumulated a splendid fortune; Pinkney King went to Missouri, and is now a leading business man in St. Joseph. John Anderson, J. H. Sams, J. R. Sams, Arsenas Carter, L. C. Huff, Geo. Peek, L. W. Peek, Alexander Lawson and Straleigh Ball are with us yet and need no encomiums from me.

Prof. W. P. Jervis was in school only the first half year; he has made a reputation as a teacher second to none in the country.

Of the girls that attended the school during these two years honorable mention may be made of Dorcas Anderson, Dora Anderson, who was then but a girl, Narcissus Radford, Polly Radford, Manerva Radford, Thursday Radford, Trissie Radford, Marcena Cole, Loretta Anderson, Brejetta Carter, Lodusky Carter, Sophrona Deaver, Matta Deaver, Harriet Deaver, Mary Sams, Nannie Sams, Alletha Green, Sue Green, Laura Clark and Rhoda Ammons. Some of these have gone whence they shall not return, but without a blemish on their character; they had adorned the stations which they had assumed and quite a number of them stand at the head of the leading families of the country.

I have been thus particular in noting these facts because whatever Mars Hill had been, prior to its reorganization, under Prof. Huffham, has been relegated to the shades of perpetual darkness, as if the school had just sprung into existence; whereas, what it had accomplished before is of incomparably greater value than what it has accomplished since. These early years were years of difficulties, of trials, of struggles, of drawbacks; they were pioneer years in which the ground was cleared and the foundation laid, which

made it possible for those that came after to accomplish anything of note.

The work done from 1857 to 1868 will compare favorably with any work that has been done in subsequent years. The teaching was real teaching, not a smattering; it was a mental discipline, not a cramming; and at the close of each school year the patrons were called together to witness the examinations of the classes and to see with their own eyes what progress their children had made.

In January, 1868, Prof. Ammons resigned, and was succeeded by J. R. Sams, one of his school boys, in connection with Prof. Lewis, a scholarly old gentleman, who continued two years, after which it was continued some time by Prof. Sams and J. B. Lunsford.

From 1873 to 1875 there was no school, and the property was used for a branch of the Oxford Orphan Asylum.

1876-78 Prof. J. B. Lunsford kept a private school.

In 1878 the Trustees elected J. F. Tilson as President of the school, and he had charge for two years. His school was principally composed of the children and youths of the surrounding country. In 1881 there was no school.

In 1881 Prof. W. P. Jervis was elected President, and his administration continued till 1888. During this time there was a full attendance each term, notwithstanding the fact that Judson College was then in operation and was bidding for the Baptist patronage of this whole country. The students made good progress in their studies, and many of them went forth to the duties of life without any other school advantages, making useful men and women. I mention the following:

“George White, now a prosperous business man in some of the Western States; J. K. Robertson, John Sprinkle, J. N. White, L. M. Sprinkle, a leading farmer in Madison County; L. A. Reese, Dr. I. N. McLean, one of our most prominent physicians; Chas. E. Jervis, who is one of the ablest preachers in the Baptist denomination in this country; C. N. Jervis, now dead; W. B. Duck, who became principal of an institution in East Tennessee; Hon. Chas. B. Mashburn, Jno. W. Anderson, A. L. Bright, of McDowell County; J. D. Carter, a member of the present Board of Trustees; Prof. M. C. Buckner, one of our leading teachers; Prof. J. J. Ammons, President of Macon High School. Of the young ladies I mention Miss Sue Huff, of Del Reo, Tenn., who became a leading teacher in her county; the Misses W. L. Runnion, L. B. Ramsay, C. C. Bruce, Mary Buckner, Mrs. J. W. Anderson and T. L. Brown.

This list of noble young men and women is a proof that the labors of those who had charge of Mars Hill at this time were not spent in vain, and the world has been enriched by the lives of those who went forth from its halls. Annual addresses were delivered by Hon. John Stearnes, Rev. John Ammons, Dr. Jesse Wallen, Dr. B. B. Whittington, and Rev. J. W. Anderson.”

In 1889 there were two schools running at the same time, one under Prof. Z. V. Hunter, who had been elected President of the college, and the other under the management of Miss Helen McMasters, of Columbia, S. C. Hunter failed to give satisfaction, and after one year resigned; Miss McMaster taught a good school and endeared herself to her pupils and won the love of all the people in the surrounding country. In

1890 Prof. T. M. Huffham, a graduate of Wake Forest College, was elected President of the college; he from his better equipment, and because conditions demanded it, put the school upon a higher plane. He was aided for a time by Miss Helen McMasters, and later by John E. White, who won the affection of all his students.

I quote from Mars Hill College Quarterly: "Mr. Huffham made a strong effort to bring everything to working under college plans. The school grew in standard of scholarship and in numbers, and for this reason there was a call for more room during his stay.

The money was raised and a building as large as the former was reared in a short time. This was the first effort toward building since the war. Huffham had charge for three years, and the school did excellent work during his incumbency." He was a teacher in the truest sense. He gave his pupils plenty of work to do, and required them to do it; and woe unto the pupil that failed to bring a well-prepared lesson. He was also a good governor and laid on birch plentifully when it was needed; some of the boys will never forget Huffham, and yet all loved him. He was followed by Prof. J. M. Cheek, 1893-4, aided by Rev. J. H. Yarborough. The school under their administration did very good work, but Cheek was anxious to finish his education, and resigned at a time when the school was in a very flourishing condition, and disappointed the expectations of the Trustees and all his friends. Prof. Yarborough was left in charge, but he was not physically able to do the work and therefore resigned.

Prof. C. P. Sapp was elected to succeed him. Sapp was a capable teacher, but he paid little regard to re-

ligion or morals, and continued but one term. Rev. A. E. Boothe was in charge 1895-6; he was a great advertiser, he knew how to blow his own horn, and he blew it—long and loud. He started the project which resulted in the present girls' home; he also started the first paper ever run by the school."

Booth was succeeded by Prof. M. A. Maury, who was a man of fine accomplishments. As a teacher he has never been surpassed by any one at Mars Hill. He remained but one year, the school not paying enough to justify him. The close of his work brings Mars Hill up to the beginning of the present administration." Mars Hill Quarterly, page 25.

In 1897 Prof. R. L. Moore was elected President, and has continued now ten years. Under his wise management the school has grown and prospered till the enrollment amounts to between three and four hundred, and having drawn students from more than thirty counties in North Carolina and from the States of Georgia, South Carolina, Tennessee, Florida, Virginia and New York. The work done during these ten years has been excellent, giving great satisfaction to both pupils and patrons, and the school has been widening in its influence and power.

Rev. B. W. Spillman visited the school and became very much impressed with its possibilities. God had given him and his wife a little boy as the light of their home, but He, for wise purposes, took the little boy to the heavenly home, and left the bereaved parents to mourn his absence and their loss. He had some property which he intended, no doubt, to spend upon the child in educating and fitting him for life, but now that he was taken away he saw here an opportunity to build

him a name that should live through, it might be, a thousand generations. He bought property, which was but partially completed, bestowed the baby boy's name upon it and gave it to the school for a girl's boarding school home—"Raymond Pollock Spillman Home."

This property has been enlarged and extended till now it will accommodate more than one hundred girls with all the equipments of a well-furnished home, and under the immediate care of the teacher and his wife. The old college has been remodelled, the two lower rooms and the hallway have been turned into a chapel, and a new college building is near completion, which will give double space for class-rooms and school purposes; also a boys' club hall is being constructed which will accommodate from seventy-five to one hundred pupils. The curriculum of the school has been broadened and other departments have been added till now the course of study embraces a wide range. It had been found necessary to have a Primary and Intermediate Department for the benefit of the surrounding country; but the village has now a first-class graded school which will provide for this contingency, so that the college is relieved of this burden which heretofore it had to carry as an encumbrance.

The course of study embraces a thorough English course, viz: English Language and Literature, a Latin course, a course in Greek Language and Literature, a Mathematical course, Psychology, Physiology and Hygiene, Composition and Punctuation, and a complete course in History. The student passing through the course of study at Mars Hill will be able to enter any of the higher institutions of learning, and will be admitted to Wake Forest College without examination.

Added to the Literary course is an Art Department, which for some years has been doing excellent work, winning meeds of praise from visitors, who were excellent judges, at each annual Commencement.

There is also a well-equipped Musical Department where the students receive instruction in that most refining of arts, the expression of thought and sentiment in song; this department has contributed much to the growth and enlargement of the school.

There is also an Elocution Department, conducted by a competent instructor, where the pupils are taught how to express their thoughts in suitable verbage. It means much to be able to think and to arrange thought in a proper manner, but it also means much to be able to communicate one's thoughts by the most suitable words to the minds and understanding of others; this elocution enables us to do.

The college has a loan fund, which is used to aid young men preparing for the ministry of the gospel. This fund was provided through the kindness of Mr. M. C. Treat, of Pennsylvania, who has been Mars Hill's greatest benefactor. Mr. Treat got it in mind to do something in aid of future generations, and as he thought on the matter he concluded that he could accomplish more by helping to educate the rising ministry than in any other way. The next thing to be done was to select a school where he might effect this purpose. In some way his mind was turned to Mars Hill, he came and inspected the school and being pleased with the prospect he gave the school two thousand dollars as a fund to be used for this purpose. About fifty young men have received help from this fund.

Mars Hill is no longer an experiment, it has passed the crisis and is now established on a permanent basis, and gives promise of large results in the future; being in the country, away from the crowded city, it is free from those vices incident to those places where the people are crowded together and parents are relieved of the solicitude which they would feel under different conditions.

Mars Hill is now about equal to any of our Southern colleges before the Civil War, and while the schools have grown Mars Hill has kept pace in the race, and promises at an early day to be able to meet the largest demand that can be made on an educational institution under the grade of a university. The work that Mars Hill has done is its own best recommendation. Its students who have gone out into the world are filling various stations in public service with honor to themselves and satisfaction to their employers; the school has sent out young men and young women equipped for teaching in the public schools, and many of them are engaged in this work in this and other States. Bascom Huff is at Wilmington, in charge of a graded school; Miss Bessie Sams is in charge of the Music Department at Mars Hill; Miss Cora Mashbanks is teacher in a graded school at Edenton; Miss Fuchia Marshbanks is at South Fork Institute; Miss Allie Rimer is at Clyde, N. C.; Mr. Jeff Bruce is a pharmacist at Marshall, N. C.; Miss Hattie Edwards is teaching in North Wilkesboro; Edgar Thorne taught a graded school in Buncombe in 1906; J. J. Ammons resigned his work at Franklin, where he had great success, to take charge of the graded school at Morgan Hill in Buncombe County; Miss Clara Huff is at Dothan, Ala.,

as teacher in Art; Miss Mamie Briggs is teacher of Latin, English and General History at Broad Valley Institute; Guy V. Roberts is practicing law at Marshall, N. C.; Mr. Bernard Ramsay is cashier of the French Broad Bank at Marshall, N. C.; Miss Cornelia Bryan is in charge of the Art Department at Mars Hill; Hon. Lewis J. Baily is the county's Representative in the lower house of the Legislature; Dr. O. J. Corpening is practicing medicine at Granite Falls, N. C.; Mr. Sam Radford is practicing law at Asheville; Mr. Kenneth Brown is in the street car service at Savannah, Ga.; Mr. Henry K. Lewis is teaching in Idaho; Mr. John Bradley is Principal of Bellevue High School, at Cobbs, N. C.; Mr. Coran Bland, one of the brainy young men who took his course at Mars Hill, is making himself a reputation teaching at Matthews, N. C.; and T. L. Johnson is Principal of Claremont Graded School; but I cannot name each several name, these are but specimens of the whole.

Of the young ministers who attended Mars Hill I mention: Rev. E. C. Andrews is pastor at Swansboro, N. C.; Rev. N. B. Phillips is pastor at Rock Gap, Va.; Rev. J. C. Havnaer is pastor at Wallace, Idaho; Rev. Jones Kirk is in charge of churches in Mecklenburg County; Rev. Z. J. Edge has been called to the First Baptist Church, Colfax, Wash.; Rev. Charles Davis is teaching at Victor, Ark.; and Rev. Lester Reddin is pastor of Riverside Baptist Church, Baltimore, Md.

It will be seen from the above that Mars Hill has been largely supplying every department of labor with willing and well-equipped workers, and is thus blessing the world.

Mars Hill is connected by telephone with Asheville,

Marshall and most of the surrounding country; there are daily mails from Asheville and Marshall. Drinking and kindred offenses are absolutely forbidden, and every effort is made to induce those who have formed the habit of using tobacco in any form to give it up. The town authorities co-operate with the school Trustees in keeping intoxicants from our borders, so that no community is freer from temptation to drink. *Mars Hill Quarterly*, June, 1907, page 35.

THE RAYMOND POLLOCK SPILLMAN HOME FOR GIRLS AND YOUNG WOMEN.

"The building is only a few steps from the college buildings. It was given to the school that our young women might have the wholesome and refining influence of a home—not a boarding house, not a club—but a real home-like Christian home. During the last session the number of those in the Home practically reached the limit of its capacity, eighty-nine coming under its influence.

The Home is run on the co-operative plan, every girl doing one hour's work each day, for two reasons: One, that it creates a home-like feeling and establishes a genuine fellowship to have some duties in common to perform each day; another, that the rates are thereby made lower, thus placing its advantages within the reach of those who otherwise could not come; besides it gives useful training." *Catalogue 1907*, page 26.

THE TREAT DORMITORY FOR BOYS.

This building was secured through the kindness of Mr. M. C. Treat, of Pennsylvania, who first suggested it and gave one thousand dollars towards its construc-

tion. It will afford room for fifty students, besides reception-room, kitchen and dining-room. It will be heated by furnace.

THE TREAT LOAN FUND FOR MINISTERS.

Through the liberality of Mr. M. C. Treat a loan fund of some four thousand dollars has been established to assist young men preparing for the work of the ministry. About fifty young men have already received help from this fund, and quite a number are already doing splendid work in various parts of the United States, viz: Edge, in Washington; Havnaer, in Idaho; Phillips, in Virginia; and Reddin, at Baltimore, Md.

COLLEGE BUILDINGS.

These consist of the original building, erected in 1855, being 60 x 30 feet, two stories high; a second building of like dimensions was erected in 1890. The new college building, with a seating capacity of 800, containing five recitation and practice rooms, will soon be completed, and costing \$4,500; and to these is soon to be added a larger building, at an estimated cost of six thousand dollars. The fund for the erection of this building has already been raised.

LITERARY SOCIETIES.

"The first Literary Society was organized in 1858, with Rev. John Ammons, Maj. W. W. Rollins, Rev. J. W. Hooker, Capt. M. E. Carter, Emerson Carter, Rev. Pinkney Rollins, R. F. Whitesides, Rev. T. J. Martin, Capt. William Keith, and others as charter members.

A constitution and by-laws were prepared, requiring

quarterly dues, and imposing fines for disorderly conduct, etc. Rev. Pinkney Rollins was chosen the first President, and Rev. John Ammons first Critic.

The society was first known as Philomathean Literary Society, and the boys of '58 and '60 were proud of the name and strove to reflect honor on the society which they represented." Miss Media Peek, in Mars Hill Quarterly, June, 1907, page 25.

This society was not simply a debating club, but a training school; its meetings being conducted with the utmost decorum.

Questions of vital interest were discussed in the weekly meetings, and many a bout at dialectics took place during these two years; most of the young men in the school were members of the society, and derived much benefit from it. During the war the society fell to pieces, but was re-organized in 1866, during the administration of President Ammons, who took great pains to encourage the society in its work.

About 1869 the society was divided and the old society changed its name to Mars Hill Literary Society, and the new society took the name of Columbian Literary Society; but this society was soon absorbed by the Mars Hill Society.

"In 1878 the society work passed into the hands of W. P. Jervis, J. R. Sams, Rev. W. T. Bradley, Judge J. C. Pritchard, J. F. Tilson, Dr. C. N. Willis, Dr. W. F. Woodward and others." Mars Hill Quarterly, June, 1907, page 26.

"These were splendid specimens of young American manhood; they here took some of their first lessons in the development of the latent forces within them which was to expand into greatness.

The influence of this work has been felt from the lowliest hut of the Carolina mountains to the Senatorial halls at Washington; but it stops not here, it is wafted on till it reaches the stormy coast of the Atlantic, and then, as if by some magic power, the influence of our members floats back across the continent.

"In 1881 the following workers appeared on the field: Rev. C. E. Jervis, C. N. Jervis, Dr. E. D. Peek, James A. Ramsay, Dr. L. N. McLean, Chas. Mashburn, A. W. Arrowood, W. B. Duck, B. L. Sams, A. F. Sams, L. A. Briggs, Clifford Wallen, J. Judson Ammons, and others.

The boys of '81 were not second to any in purity of character and nobility of soul; they justly merited the reputation they bore of being the best historians and ablest debaters in the country." *Mars Hill Quarterly*, March, 1907, page 27.

The society up to this time was very poorly supplied with literature, having no library.

In 1890 the society's work was re-organized and three new societies were organized." There are now four, two for young men—Euthalean and Philomathean, and two for young women—Clio and Nonpareil. That a high grade of work is done in them all is proved by our Commencement exercises and by the excellent standing of our students at higher institutions. The society halls are provided with desks, chairs, lamps, tables, and other furnishings. Each hall has the nucleus of a select library of reference books and general literature, all secured through the tireless efforts of the members of the societies. The annual debates and entertainments are delightful and often come up to similar exercises of Commencement.

The societies select representatives for the closing exercises in debate, recitation, declamation, and oration, but these representatives must be approved by the Faculty before they are put on the program." Catalogue 1907, page 29.

The progress of the school's work is very clearly indicated by the annual Commencement exercises, each succeeding being an improvement on the preceding. The last Commencement showed, in a marked degree, the breadth and scope of the work and the excellence of its character.

The present faculty consists of R. L. Moore, President and Prof. Mathematics; Rev. F. A. Clark, Latin, Bible; Miss Phœbe W. Fuller, English, Science; Miss Cornelia Bryan, Art; Miss Bessie Sams, Music; Miss Susan B. White, Elocution; Miss Mary Harper, Stenography; Mrs. R. L. Moore, Matron Girls' Home.

Prof. Clark is a scholarly man and a fine teacher, and fully consecrated to his work.

Mars Hill is now fifty years old, and it is rather wonderful to contemplate the change that has come over the country; the whole country has kept pace with the college in material improvements. Fifty years ago there was hardly a frame house in all the country, now the valleys are dotted with beautiful country homes, the abodes of happiness and intelligence, and contentment, and Mars Hill has largely contributed to this improved state of things.

